THE PACIFIC

A religious and family paper

Volume LI. SAN FRANCISCO, OCTOBER 24, 1901. Number 43

Moore Rev Geo 1602
400 Edwards

At Eventide.

TONIGHT, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's hand shall still the tempests sweep—
God's hand, not thine; be still and sleep.

Tonight, my soul, be still and sleep:
God's heaven will comfort those who weep—
God's heaven, not thine; be still and sleep.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 24, 1901.

He Shall Come.

O come in all Thy glory,
Our great Immanuel!
Come forth, our Prince and Savior,
With us to dwell.

Bring thine eternal Sabbath,
Bring thine eternal day,
And cause all grief and sighing
To flee away."

Our attention has been called to the following paragraph from the annual report of the American Home Missionary Society in 1849—the same year which brought to these shores those two statesmanlike missionaries, Samuel H. Willey, D.D., and John W. Douglas. The whole report is an explanation of the reasons for their appointment and the motives for beginning missionary work in California, then just become a part of the United States territory. All must recognize its timeliness in the present condition of our nation.

That it is the will of God to make some great use of the new movement towards Oregon and California may be inferred from several considerations. * * *And now, that the country is prepared for occupancy, who can view, without astonishment, the overruling power of God in filling it with people? * * * So that there is a prospect that States will there spring up, which shall know no infancy, and scarcely any youth; which shall leap into being almost full grown, possessing at once the literature and the arts of their Atlantic sisters, and, ere long, we trust, their institutions of religion. See we not in all this the hand of God! The most that man can do in the way of missions is to send out individuals; God's method of working seems to be by sending nations. And thus, by the colonization of that western coast, he is about to move forward Christendom itself, and set it down over against pagan Asia, face to face—at the nearest point—where no pathless desert nor other obstacle shall intervene.

What Shall Be California's Boon to the Orient?

"The wider destiny of the nation," said Bishop Potter, in a recent address to young men, "may easily depend upon the quality of character which is to prevail in this beautiful city of yours. For, in our relations to the Orient, the great problem of this community lies, not so much in the development of new industrial relations, as it pertains to what shall be the moral standard which we shall illustrate to that great East."

These are timely words, which ought to deepen in our hearts the conviction that "a man's life consisteth, not in the abundance of the things which he possesseth," but over and above all, in what he is. Life is a sacred trust; and, as such, is to be disbursed for the service of humanity. The enabling act of this nation is in harmony with this, and in spirit is precisely akin to that of the Hebrew people. The only real blessing for them or for any nation is couched in the Abrahamic blessing, "In thee shall all the families of the earth be blessed." The supreme motive for saving America is the saving of the world. And it is, "California for America and the world."

* * *

We accept it as indisputable that this is to be a great commercial State, backed by great educational institutions, with all of the general culture which this involves. But that is but a single item in the count. The question of questions is, How much that wealth and that culture will be worth to the world? And the answer will be precisely proportioned to the degree of manhood developed here. For it is character which determines whether or not material possessions are a blessing. Immoral commerce is a curse. Witness the ancient civilizations. Witness its deadly effects in Africa, in the islands of the Pacific, in all Oriental seaports. The multiplication of material comforts, unless subordinated to high religious ideals, tends inevitably to demoralization and ruin. Here is California's book of instructions.

We give what we are. Business is the test of life. Commerce is an expression of character. In every ship that sails from our ports something of ourselves goes forth. And that is often the most important part of the cargo. Our personal and social morals, our political and religious ideals, our whole complex civilization, though not represented on the manifest, are nevertheless included in every sale, and transported in every passenger. And these are what we hand over to incoming travelers in every trade and in all our intercourse.

What, then, shall we have to impart to these nearest neighbors of ours with whom our connection must inevitably be so close? And what shall be the social state resulting from their admixture with our own loosely compacted populations?

That is manifestly true, therefore, which Bishop Pot-

ter suggested, that the wider destiny of the nation may easily depend upon the quality of character which is to prevail here; that the moral standard which we illustrate is the supreme interest, as it may be the decisive factor, in the problem of our future.

More than this; a godless civilization, selfish, self-centered and luxurious; corrupt legislation; venal administrations in civic affairs; social immoralities, will mean more than shame and disaster for ourselves; they will mean a blow struck at the heart of humanity, and hindrance, if not defeat, to the dearest desires of that loving Heart which has given its all to secure them.

What then? Just this: If we are to be true men, righteousness must be the passion of life as it is not now—of all life, individual, social and political. The weal of the State, and the wealth of the State must become practically identical. The family must regain its lost supremacy among earthly institutions. Marriage must be rescued from its present subjection to t he abuses of a pleasure-loving age. Citizenship must rise to the height of a religion, as integrally related to it as prayer or worship. Lack of public spirit and neglect of public duties must be branded as disgrace if they cannot be reached as crimes; offices must mean service and not selfish preferment; and the whole life must move forward under the impulse, of a "zeitgeist," a subconscious spirit of the age, which shall bear whole communities up to the passion for whatsoever things are lovely and of good report. Happy is the nation that is in such a case; yea, "happy is the nation whose God is the Lord."

Build Large.

One's first transcontinental journey is apt to be a memorable experience, enlarging the thought quickening the imagination, broadening and deepening the sympathies and inspiring to noble achievements. So we recall our own first impressions as we crossed interminable plains, scaled the rocky ramparts which guard this western coast, wondering the while at the brain which conceived, the courage which dared, and the skill which made successful the gigantic enterprise of making these frowning battlements a highway of travel; rushed down the sunny slopes and through the valleys, pausing only where the shore is washed by the waves of the Pacific.

An ever more impressive succession of scenes is that which, after so many years of man's dominion, has met the gaze and stirred the minds of our recent visitors. They, too, have felt its inspirations and been thrilled by its solemnities. One of them, Rev. W. R. Huntington, D.D., whose closing words we have adopted as the title of this paper, opens his heart to us in such sentences as these: "We hear it asked, What does California want of two universities with her scant population? Look across the Pacific. There is the population. California, whether she knows it or not, is building for the Orient as well as the Occident. Here will come the peoples of the great continents now wrapped in heathen darkness seeking for the light. How many great minds of Japan and China will be trained here for the work of the world. Build large! Build large!"

This is, of course, not an original thought. It was the same which came with prophetic foresight to Horace upon the hills of Berkeley. And it has similarly impressed countless others. But none the less, even more, it is the thought for today, to be taken home to the heart of every dweller on this Coast, and to become the guiding principle of conduct both private and public.

It is becoming one of the commonplaces of oratory, that th's whole Pacific slope, and pre-eminently, we may believe, this State of California, with its peerless bay and growing populations, are to be what Palestine was of old, the centre of great world changes during the coming century. Already its greatness is foretokened in the shipping which seeks its harbors, or sails thence to carry treasures accumulated here to the teeming peoples of the Orient and elsewhere. Already we are learning of the uncounted wealth, which is stored up in its mountains, and ready to answer to the husbandman's toil in the valleys and on the fertile plains. Already it is beginning to develop great manufacturing and commercial enterprises. Its seaports, north and south, are becoming the clearing-house for the world.

But we are the vestibule of the King's palace, as well as the entrepot where his wares are stored for distribution; the meeting-place in the modern migration of nations, the first to welcome, and the last to speed the parting guest. The gathering of the peoples is inevitably to be here; and the impress of our institutions, the touch of our civilization, is to be felt the wide-world round.

We do well, then, to lay broad and deep the foundations of our State; to look at things largely, and to make provision generously; to exercise prophetic foresight in our plans, and to marshall the forces of progress, in reference to the future, even more than for present needs. Our educational enterprises—universities, colleges, and schools, should thus be anticipating the demands upon an educated citizenship, which are sure to press upon us in the near future. Already the movement has begun. The eight or nine delegated students from China in our State University, sent hither for training which shall prepare them for public service in their homeland; the numbers of this and other nationalities, in both our universities and in other institutions, at every stage of progress—these are but as the spies sent forward by the Isralites, to observe the land, and prepare for its invasion in force.

But there are other enterprises besides those of commerce, and of education in the limited sense, for which the outlook must needs be large and provision generous. Our missionary work needs to feel the inspiration of these thoughts. It is indeed, if what has been claimed is so, the grand responsibility, and ought to be the supreme interest of the coming age; not a form of Christianity, but *the* distinguishing, informing, conclusive element, the *sum* of Christianity. So the churches of Christ of every name are coming to regard it. The evangelization of this land of destiny is no longer a privilege, no longer a duty to which we are called by motives of humanity; it is all this, of course, but it is more; it is a matter of life, of our own life now; it holds within its grasp every interest, temporal as well as spiritual. Re-

fusal to undertake it is death, not only to the unchurched in city and in country, but to all which makes life worth living to any one, anywhere.

This is the spirit in which we need to grapple with the problems confronting our California Home Missionary Society. For the portion of the work which belongs to our Congregational fellowship we have before God assumed now full responsibility. We are free to lay our plans as generously as we will. We have full liberty to devise as liberally, and execute as vigorously as our hearts incline us to.

It is a good time to ask ourselves anew, What this work really means to us? If it means only the planting and sustaining of churches—eighty or more—which are unable to meet their own pecuniary expenses, that is one thing. But it is a very small and inadequate conception of th work actually before us. This, if we are true to our Master and worthy of the confidence reposed in us, is nothing less than the building up within our domain of a great Christian State, the establishment here of a commonwealth, worthy of the holy name by which we are called, to be a force, making itself felt in everything which ministers to true prosperity. The waters over which we look, we are reminded, wash the shores of California and Cathay alike! So must our benefactions be devised. We will "save America," if possible, "to save the world." But it is our specific work to save California to save America.

Such a plan, so large, so truly Christian, will necessitate a careful adjustment, perhaps a change, and an enlargement, of specific measures. But nothing less broad and generous is worthy of those whom our Lord Christ honors as his fellow-laborers in this twentieth Christian century.

So, and for the same reason, our Chinese Mission appeals to our ambition. God has put the representatives of that great nation, now in the throes of transformation, in our comunities precisely as he did Israel, in Egypt, as a training school for the redemption of the land of Sinim and its teeming millions. China is our man of Macedonia, all unwittingly stretching out her hands and pleading. Come over and help us. Here are the predestined agents. From among these are to arise those who are to carry the gospel and the blessings of the gospel back to their native land. And our work is not merely for the few thousands now gathered on our shores. The eye of our mission is upon those regions beyond, which need our Christ and our Christian civilization, more than they need the products of our fields and our factories. We must plan for them, we must pray for them, we must make our offerings for them, as realizing the solemnity, the high and holy privilege, of our calling, and the more than angelic fellowship to which it beckons us. To be equal to these honors we must "build large, build large."

It may take all time to determine the value of one seed.

The Case of Miss Stone.

The fate of Miss Stone,, the missionary who is now held captive by Macedonian bandits, still hangs in suspense. The full amount of the ransom demanded ($110,000) has not been secured, mainly because of divided opinions as to the necessity or the wisdom of paying it. The fear is, of thereby imperilling the lives of all the missionaries in that land.

Missionaries on the ground have been striving to put themselves in communication with the brigands, but thus far unsuccessfully. The Turkish and Bulgarian governments, also, profess the most active interest in discovering the party, and rescuing Miss Stone. They are handicapped by the threat, which seems to be well founded, that any successful effort to capture the robber band will be the signal for the murder of their captive.

Meanwhile, our own government is moving quietly, but earnestly, in the same direction, through its accredited agents. Of its hearty sympathy all may be assured—and of its employment of every force at its command; though of the precise steps taken, or the progress thus far made, it is unable, for reasons which may be easily imagined, to make public mention.

Best of all, "God's in his heaven and all's well." No human being is so deeply interested in the outcome of this sore trial as He of whom our devoted missionary is the faithful servant and friend. And so, while waiting its issue, we can but commend her and the cause she represents to our Heavenly Father; pleading for her recovery, if this is best, but sure that far more than any single single life, however precious, is involved in the case; and that, whether by life or by death, Miss Stone will prove an important factor in some great, world-wide redeeming movement, which shall yet fill the earth with joy and satisfy our Redeemer's heart. What greater honor, what more exalted privilege, could she desire for herself, or others for her?

It will pay every reader of The Pacific to read the National Council sermon by the Rev. Dr. Noble of Chicago. It is, throughout, an able and timely utterance. Some of the positions taken therein are very similar to those taken by the Rev. George B. Hatch in his paper at the recent meeting of the General Association of Central and Northern California. Dr. Noble's sermon is one of considerable length; but in giving it to the churches through the columns of The Pacific we believe that we are doing the cause of Christianity all along the Coast a great service.

The editor returned Monday evening from a two weeks' trip to Southern California, bringing back forty-two new names for the subscription list. All in all it was a trip which brought The Pacific and the Southern California churches into more enduring relations. There is a feeling throughout the Southland, as well as here, that The Pacific is an indispensable factor in our church work, and that it does for the Coast churches what no other paper ever has done or can do. Pastors are anxious that the paper should enter more homes in order that more professing Christians may be brought to lives of real service.

Another Product of Low Ideals.

W. N. Burr.

My Dear Bolton—We have greatly enjoyed your letters from the Tahoe region. The breath of the pines is in them and the sparkle of mountain streams * * *

Bartlett was in this afternoon, cheery and thoughtful as ever. He has a black matter on his mind to-day, but he keeps it out of his face. How much more a man's showing up of an evil seems to mean when he speaks his convictions with a glow of hope in his countenance!

"What do you think of this?" he said, as he dropped into his favorite chair over by the west window and proceeded at once to read the following, clipped from a late Los Angeles daily:

"Recently, of thirteen new suits filed in the office of the County Clerk in one day, nine were complaints in actions for divorce. This was the greatest number ever recorded in one day in this city, but frequently as many as half a dozen such actions are commenced in twenty-four hours. Then there are many days on which no such actions are begun. The average of one or more a day is steadily kept up throughout the year, however, and the fact that one couple is divorced in Los Angeles County for every five or six that are married is a sad commentary on the domestic life of this beautiful southland, to say the least."

"One divorce for every five or six marriages in Los Angeles County!" I exclaimed. "But I don't know as I am so surprised after all. With our loose divorce laws. You know, Bolton, I have long considered it my duty to improve every opportunity that comes my way to fling a shot at 'our loose divorce laws.' I suppose Bartlett knew about what was coming, so he interrupted me.

"During the first six months of the present year—January 1 to July 1, 1901—there were granted in Los Angeles County one hundred and sixty-one (161) decrees of divorce. Now, how many of those unfortunates do you suppose gave a thought to the lose divorce laws the day they were married?"

"Well, I don't know—possibly none of them," I replied.

"Grant that possibly *some* of them made the venture with the deliberate purpose of knocking at the door of the divorce court if they did not find their union a happy one. I doubt if the number would be large enough to prove that loose divorce laws are a *mighty* factor in this sad business. It is not easy to believe that many people think of loose divorce laws on their wedding day. It is easier to believe that a majority of the people resorting to the divorce courts did not think very deep thoughts about anything the day they were married. Very likely the laws do need toning up somewhat, but, after all, loose ideas of marriage, as well as loose divorce laws, need attention. Do you know, when I read that item in the "Times," the first thing that flashed into my mind was something Brother Goodell had to say in his Christian Endeavorer notes in The Pacific a few weeks ago. Writing of the saloon, he said, "The saloon is a product of the low ideals in our town." * * * While we are hunting more votes for prohibition, and signing petitions against licensing this or that saloon, our real need is a more stalwart Christianity. We ought to have more sermons and editorials which show that they are born of the burning conviction that the manhood and womanhood of the community must be lifted to a higher level. Our congregations ought to gather every time they convene with a sentiment in every heart that the public character is on altogether too low a level and must be elevated until the lack of demand for all institutions of evil will kill them. Until our church-going has something more strenuous and impelling about it than the strains of sweet music or the fascinations of individual eloquence, the cry, "The saloon must go," will be the veriest pusillanimity.' I worked that into a talk I gave my Bible class last Sunday," added Bartlett, "so I have it by heart. The evil that works out through the divorce court, like the saloon, is a product of low ideals."

"Why, of course,"I ventured, "a good deal of it, no doubt, but not all. I know of one good woman who is thoughtful above the average, who married a rascal and thought she was marrying a man; and I am more than glad to know that she has recently been divorced from him, after two years of the most bitter experience that can ever come into a woman's life."

"And that, no doubt, is an exceptional case," rejoined Bartlett. "I read a story in one of the October magazines the other day"—Bartlett reads everything, you know. I wonder how he can do it and keep himself as level-headed as he is—"in which one of the leading characters was a woman who, when a servant-girl in a hotel, married a man the first day she ever saw him. That, too, would be 'an exceptional case,' no doubt, but it is only an exaggerated picture of a good deal of marrying-in-haste that is fact and not fiction. I would not wonder if a large proportion of our divorced people are of the class who float on the surface of life and take it about as it comes, without any serious thought, until they find themselves in trouble. Then I suppose there are some who are the victims of folly, such as Isaac Ogden Rankin pictures in his verse in the 'Christian Endeavor World'—by the way, did you read it?—'A Woman's Bargain,' he calls it—

> 'He wasn't wise, he wasn't even witty,
> Yet she accepted him with gracious speed;
> He wasn't even kind—the more's the pity—
> And yet she thought it happiness indeed
> To wed the wealthiest blackguard in the city.'"

"Well, if it is the slow process of education up to high ideals to which we must look as the means for curtailing the business of the divorce courts, what more can be done than is being done?" I remarked. "Our churches, and Sunday-schools, and Young People's Societies, and all sorts of good institutions are tugging away at people to lift them to higher levels of thought and activity; and even your magazine stories and newspaper poems seem to be speaking to the people who read them of the evil of low-motived and thoughtless marriages—what more can be done?"

"Nothing, perhaps, only a little more of the same sort," Bartlett replied. "I wonder if we church workers ought not to take on a little more enthusiasm along the line of 'the burning conviction that the manhood and womanhood of the community, must be lifted to a higher level,' and especially the young manhood and the young womanhood? It would seem that some of us are carrying about all the yearning for the higher life of our young people that our hearts can hold; and yet, I wonder if we ought not to give them more of direct—tender, but plain—teaching concerning the dignity of the marriage relation? I know it is one of the most delicate subjects in the world to touch, and one runs all sorts of risks of being misunderstood, and also of being unwise. I do not mean, of course, that we ought to meddle directly with the affairs of Jack Brown and Katie Jones; but ought we not to give more attention to general teaching concerning right and wrong marriages? For instance, would it not be well to take such facts as these that come to us from Los Angeles and put them into our sermons and Sunday-school teaching and talks in the meetings

of the Young People's Societies, etc., and set the young people to thinking more about wise and unwise marriages before their vows are spoken?"

"Perhaps so," I said.

What do you think about it, Bolton?

Corona, Calif.

How Far Our Preaching Ought to Be Modified to Meet the Changed Condition of the Times.

(An address delivered by Rev. Dr. Noble, the retiring Moderator, before the national council of Congregational churches at Portland, Maine, on Saturday morning, Oct. 12, 1901.)

It admits of no question that in certain important respects the pulpit of today stands face to face with new conditions. Not all things are new; but many old things have passed away, and the attitude of thought toward spiritual, and especially toward supernatural verities, is not what it once was. The amount and kind of knowledge possessed by the people, the problems entertained and discussed by instructed and earnest minds, many of the ends aimed at and many of the methods employed in gaining the ends aimed at, by those whose controlling purpose is the secure and universal establishment of the kingdom of righteousness in the world, differentiate the opening years of this new century from all the years which have preceded it.

Whether this change be for the better or for the worse, whether it indicates progress or marks a backward movement, is not now in debate. What concerns us is the fact of it, and the fact is everywhere in evidence.

As will be seen later on, we have still to encounter many of the difficulties and objections which Paul had to encounter, and we have still to emphasize the same fundamental ideas and needs on which he laid stress; but the atmosphere which he breathed, whether at Jerusalem or Athens or Rome, was not the atmosphere which a modern preacher has to breathe at Berlin and London and New York. Were Wesley and Edwards back again; were Dwight and Finney, instead of being great historic figures, still living personalities aflame with zeal for winnings souls to the faith; were Payson once more in his old pulpit in Portland, speaking the words and doing the works and living the life which make his memory ever fragrant and one of the sacred and cherished treasures of the city, each and all of them would succeed abundantly, of course; but it would be in opposition to forms of error and to influences quite unlike those encountered in their day.

The changes indicated lie in three directions. In other words, there are three facts of gravest import with which ministers of the gospel in common with all other teachers of religious truth must reckon. These three facts are Higher Criticism, the Theory of Evolution, and Chrstian Socialism.

Higher Criticism is here to stay. The results of the diligent researches and honest investigations of modern scholarship are not to be set aside. Not a few absurd claims have been put forth and not a few fantastic conceits have been aired in the name of scientific study of the Word of God. But real and permanent advance has been registered through these recent studies in our knowledge of the books of the Bible. If the final word has not yet been spoken, as we may be certain it has not, earnest and reverent students are on the way to speaking it; and when the full disclosures are made it will be seen that the popular view of the sources of some of the Scriptures and of the way in which some of the Scriptures were selected and combined will have to be corrected. This correction will necessitate shifting both the form of statement and the ground of defense of the doctrine of inspiration. It will also limit the uses to which specific texts can be put.

In the transfer of the trust of men from the old to the new conceptions of the manner in which God in some instances reached human souls with his revelations, there will be a measure of confusion and more or less of loss. Let us hope that in the end, however, there will issue a rational theory of inspiration, and one that will not fall to pieces under intelligent attempts to define it. When the Church has once settled down upon a notion of the Bible which is in exact accord with all the facts entering into the history of the Bible, and with the contents of the Bible, and with the purpose and spirit of the Bible, then workers in the Church, ministerial and lay alike, will have an advantage in setting forth the truths and voicing the demands of the Bible which they never yet have possessed.

Evolution is a widely accepted explanation of what we see about us in the various forms of matter and life. Few systems of thought, either in science or morals or philosophy or religion, have such firm grip on the minds of men competent to read and reflect as Evolution. It does not matter that evolutionists are often dumb just where we want them to speak, or that they leave ugly gaps in their reasoning, and when asked for more light often answer with a significant shrug of the shoulders, or that some important assertions made by them are supported by only the meagerest proofs, if, indeed, by any proofs at all, Evolution still holds its day and makes its conquests. The dominant idea of evolution is in our every-day speech. We talk of the evolution of a plow, a ship, a steam-engine, a mowing-machine, a form of government and a civilization. Evolution is in our school books and college manuals. It is in our newspaper editorials and popular literature. The influence of it pervades all our centers of learning and colors conversation in all our best informed homes and clubs and reading circles. Much which once passed current under the designation of development is now treated under the head of evolution. It is no longer the growth of an oak from an acorn, it is the evolution of an acorn into an oak. In a vast majority of leading minds evolution is an answer to the great questions and a solution of the deep mysteries which confront us in our studies of the orders and methods of nature and of the physical life of man. The claim and often the concession is that every leading article in our creeds and in our schemes of morals must adjust itself to the postulates of evolution. Few are the men who are willing to be thought so far behind the times as to venture to punctuate some of the inferences of evolution with interrogation points.

A third element in the changed condition which has taken place in these recent years in the public mind, and which ministers of the good news have to meet, is the demand which is now made on the church, and all who work through the agency of the church, for a closer application of the principles and precepts of Christianity to the every-day affairs of life. There is no longer a great gulf fixed between the secular and the sacred. Our living is thought of in its unity. Social and civic duties are emphasized. Wholesome charity organizations are fostered. The slum sections which are the nesting places of so much vice and crime, and which breed such an appalling amount of misery in our great cities, and are such a menace to the purity and prosperity of the whole land, are attacked, and social settlements and industrial homes and training schools of one sort and another are established in them, and are kept in operation by the gifts and

services of earnest and consecrated men and women. Better tenements and cleaner yards and streets are insisted on for the toiling masses. The sweat-shops are invaded. Clerks in stores are looked after. Children of too tender an age to endure the strain of long hours and hard labor are snatched away from mines and factories. Inmates of our Houses of Correction and jails and penitentiaries and our juvenile offenders are more and more made a care of good people. All along the line and in every department there is a reaching out to help—to help the unfortunate, to help the weak and wayward, and especially to help those who seem unlikely ever to have a fair chance in the struggle of existence if not helped. All up and down the demand is for an increase in this kind of activity. Men are insisting that the church as well as the saloon shall become a potent factor in politics and in the solution of economic problems. We are told that it is the business of the church not so much to save individuals as communities, and that Christ was here, not primarily to increase the census of heaven, but to fill the earth with intelligent and righteous souls. There is a feeling abroad that revivals of the Wesley and Edwards type, or of the more modern type of Finney and Moody, are out of date, that the kind of piety which was once considered the consummate flower and ornament of religion is antiquated, and that the choice quality and vigor of faith are to be shown, so far at least as home work is concerned, in the spheres of philanthropic activity and civic virtue. Ethical standards are to be raised. Environment is to be improved. The crusade is to be against indecency and selfishness and injustice. Trusts and monopolies and the machine in politics are to be made to feel the pressure of a mighty indignation; and strenuous efforts are to be put forth to secure a more equitable division of the fruits of the co-working of capital and labor. Society is to be transformed, not according to the old thought, through the regeneration of the individual, but through improved behavior and improved conditions of life.

This, then, in hurried outline, is the situation. To what extent do the changes here indicated call for modifications in our preaching?

It will be well to defer an answer to this question until we have looked a little into the fundamental facts with which every faithful minister of the gospel has to deal. For what are these facts?

In a broad generalization there may be said to be six of them. There is the fact of God. God, the Creator and Father of all, the Law-giver and Ruler of the Universe, the Supreme Being on whom all things depend and to whom all rational creatures are responsible, is the central and final truth in all religious realities and discussions. There is the fact of Man. Man, made in the image of God, with his self-consciousness, his reason, his moral sense, his free will, his accountability for all that he says and does and becomes, and his tremendous aggregate of needs, is what it is all about. There is the fact of sin. Sin, compromising and burdening the individual and involving the whole human race in an alienation which has somehow to be corrected, if men and communities of men are to become pure and happy and elevated in their lives, confronts every pulpit and has to be dealt with by every pulpit which aims to explore and reach the deepest necessities of human nature. There is the fact of Jesus Christ. Jesus Christ, God manifest in the flesh; Jesus Christ, the pre-existent and eternal Son of God; Jesus Christ, the Divine Teacher, the Divine Example, and the Divine Redeemer of a lost race; Jesus Christ, the Way and the Truth and the Life, if one is to be loyal to God in his measureless love for the world, and true to man under his burden of sin and with his vast possibilities of growth and glory, must now and evermore, or until the kingdom shall have been established, be the heart of the minister's message. There is the fact of the Holy Spirit and of his searching and gracious work. He broods over men, convicts of sin, guides into the truth, whispers the secrets of the Almighty to the soul, girds with strength to carry heavy loads and endure severe strains, comforts in hours of sorrow, makes admonitions and warnings and tender entreaties effective, justifies to our reason the faith we have in the supernatural; and the ministry of every minister who does not come under the power and into the fellowship of the Spirit will prove barren of high and lasting results. There is the fact that Christianity, any conception of it which leaves it Christianity, requires sweet, earnest, unselfish and consecrated living on the part of all who believe in it or confess it, and that the resplendent outlook which it opens to redeem souls, not alone here on earth, but yonder in the heavens, is to be magnified and illuminated until the minds of all true disciples of the Master are kindled into a fine and vigorous optimism.

Others would arrange and classify differently, it may be, and emphasize forms of divine revelation and methods of divine working and spheres of activity not here specifically indicated; but these ideas are elemental to all true preaching of the gospel; and they form the basis on which high appeals are made and duties small and great are enjoined. The motives which tend to make men clean and strenuous in their lives, and which help them into self-denying and altruistic habits, are located within the circle of the large verities here named. These truths and the duties which grow out of them are the truths and duties accentuated in the New Testament. The Great Apostle preached them and put them into his immortal letters. The books of the Acts is aflame with them. They have been bed-rock to all the great movements in the Church of Christ ever since the Day of Pentecost.

Now, to what extent have the progress of knowledge and the altered views which men have come to hold concerning many things in the world of matter and of life revolutionized, or even appreciably modified, the old-time and standard notions of God, and of the inherent dignity of man as made in the image of God, and of sin and its nature and consequences, and of Jesus Christ in his person and mission, and of the function of the Holy Spirit, and of the obligations every human being who has named the name of the Son of God is under to depart from evil, work righteousness, and do his best to fill the earth with the knowledge and love of the Father and bring about universal brotherhood?

This is the question with which we set out, and it opens a wide field for reflection and comment. On many points, as already intimated, it may be readily granted that the note of today is not the note of yesterday. Truths are now contemplated from new angles, and duties are pressed to meet what seem to be new exigencies and requirements.

But when we pass from circumference to center, how is it? How is it at the core of these facts, these truths, these leading ideas and duties?

God is the eternal One. He is from everlasting to everlasting.

Higher criticism does not affect God. Higher criticism, as was said at the start, gives us a new understanding of the way in which some portions of the Bible originated, and also a new understanding of the limitations

which must be placed on the use of certain historic statements as well as on various narratives and prophetic utterances found in the Word. In interpreting the Scriptures a rational discrimination is to be exercised. The opening chapter of Genesis is not a literal, but a picturesque, account of creation. Into the first and following chapters different documents enter. Job is a splendid drama; but it teaches truth as our Lord's parables teach truth. Before attempting to handle it with any freedom, we must know, if we can, why and when and by whom any given passage or book was written. But God is still behind and above all. In whatever way and through whatever voice he may have spoken to men, he is none the less God—the Creator of the ends of the earth, the Father and Judge of all.

The theory of evolution does not affect God. Whether he spake and it was done, or whether he was millions upon millions of years in bringing the world into its present shape and condition, we must continue to say, "In the beginning—God." In substance it is often affirmed that God needs evolution in order to exalt his wisdom and power and glory to their highest, and enable men the better to realize his intimate nearness to all souls, here and now; but God does not need evolution half so much as evolution needs God. Evolution without God is materialism pure and simple; and materialism, by whatever name called, is only a blind leading of the blind. The world has come from nobody knows where and is going nobody knows whither. This inference is not rational. It is not scientific. It is not broad. It is not inspiring. It is not warranted. *God* is. He is the force behind all the forces. He is the Life behind all life. He holds his own and resides in the universe by rights original and inalienable, and he cannot be ejected by the speculations of men, no matter how plausible and audacious these speculations may be. Evolution, to make headway, had to become theistic. The moment it became theistic, God was restored to his old place of creative sovereignity and personality, and there he stands and will stand to the end.

In face, then, of all forms of materialism, or agnosticism, or atheism, and in all lands and from age to age, God as he is made known to us in our own experience, and in the Scriptures, and in the unfolding of history, and in the course of daily providences, is to be preached without misgiving, and with all the enthusiasm and energy at one's command. No minister need doubt that the God who was brought into manifestation in Jesus Christ, who spake to Moses in the burning bush and was present amid the thunderings of Sinai, who opened the heavens and flashed stirring visions upon Isaiah and Ezekiel and Paul, who whispered his secrets to Luther and Cromwell and Livingstone and Lincoln, is still to be held forth to men—held forth both in his infinite compassion toward the erring and wayward, and in his righteous indignation towards injustice and wrong. Indeed, may it not be said to be one of the supreme demands of the hour that there be more preaching of God?

To consider man and the sinfulness in which he is involved under one head, it may be said that not by one iota has man been made different, either in his intellectual and moral constitution, or in his crying need of the saving grace of God in Christ, or in the sublime possibilities which are lodged in him, or in his obligations to his own soul and to God and society, by anything brought to light in Higher Criticism or Evolution or Christian Socialism. The human nature which was in Adam, in whatever way Adam may have come to be; the human nature which challenged Noah and Abraham in their own hearts and in their fellowmen; the human nature which has made it so different everywhere and down through all the centuries for prophets and leaders, even the mightiest, to conduct their people to higher levels of thought and character, is the human nature of today. No matter what we call it, no matter how we account for it, no matter how we may expect to get rid of it, men the world over are in sin, and they are under the mischievous and destructive leading of sin. Attempt to disguise it as we may, soften the statement of it as we may, this is the fact of the situation—men are out of harmony with God, and they are not right until they are made right by turning about and coming under divine influences.

This is a fact to be recognized and candidly met by all alike. Teachers of religion are to bow to facts. So, too, are teachers of science to bow to facts. Facts, whether in the realm of religion or science, have the right of way. If our theories get in the path of the facts, they must yield or be crushed. The definition which LeConte has given of Evolution is: "A continuous progressive change, according to certain laws, by means of resident forces." That may be true in the zone of matter. Whether it is or is not is a question which scientists alone must determine. But it is not true in the sphere of the higher life of man. So far as we know anything about him—back through the historic ages—back as far as it is possible to penetrate without explorations and conjectures into the pre-historic ages, man has been man and not a creature on his way to man. Always and everywhere, so far as we can trace his record, he has been under sin. The story of the rise and progress of civilizations is a story of divine interventions, or of assistance coming in from the outside through men whose minds have been illuminated and whose hearts have been stirred to new and higher pulsations from on high. Individuals, homes, communities, states, degenerate easily; but it requires ceaseless vigilance and prodigious effort to keep individuals and homes and communities and states on the upward grade. There are no "resident forces" in man which work so continuously for "progressive changes" in his intellectual and moral and spiritual nature that he can be left to himself with the assurance that in due time he will emerge with all the sublime possibilities which are in him fully realized. He who had come down from God out of heaven to be the great Teacher and to die on the cross for the elevation of mankind, was not at fault in his conception of what ought to be done when he said, "Go ye into all the world." Europe was made Europe because there was somebody to go to its wild hordes with light and love. If the savage tribes of Africa are to be advanced into a Christian civilization, if Japan and China and India are to move to the front and take their places in the ranks of the progressive nations of the earth, it will be through the impact upon their life of outside and quickening influences.

There is nothing in sight to change our Lord's view of the nature and needs of man. There is nothing in sight which ought in the slightest degree to modify the old conception of the universality and exceeding sinfulness of sin. If people are to be helped they must be taken in hand just as they are. If they have typhoid fever, they must be doctored for typhoid fever. In so far as they are ignorant they must be instructed. In so far as they are wayward they must be guided. In so far as they are weak they must be strengthened. But in so far as they are sinners—under the guilt and disabilities of sin—they must be dealt with as sinners. Sin is a stupendous folly, but the attempt to soften sin down into a mere mistake, a blunder and nothing

worse, is to shut the eyes to one of the most wide-open facts of history and current life. To be blind to sin, or to belittle sin, is to be false to the traditions inherited from the world's greatest prophets and apostles. No message is true to the solemn issues of the hour, no message is adequate to the sovereign demands of the hour, which does not approach men on the basis of their alienation from God and their sinfulness in the sight of God. The message may be full of the love of God and divinely tender, as it ought to be; it may appeal to all loftiest motives, as it ought to do; but it will not go deep enough, and it will ring with a false note, if it does not emphasize the awful fact of sin.

Jesus Christ is the same yesterday, today and forever. There is no general disposition to ignore Christ in preaching; but there is a disposition, more or less in evidence, to lower the claims of Christ, and to talk about him as the Great Teacher, the Philanthropic Worker, the Superlative Example, and the Elder Brother, rather than as the pre-existent Son of God and the Atoning Sacrifice. Along with the modified view of sin, which so many people have come to entertain under the influence of the idea that there is a progressive energy inherent in men in virtue of which the development of the race in intelligence and moral worth is assured, there has come to be a modified view of the pre-existence of Christ, of the incarnation of Christ, of the atoning element in the death of Christ, and of the resurrection of Christ. Some of our theological chairs, and some of our pulpits, and some of our authors and essayists, whether consciously or unconsciously, seem to have been breathing in a Unitarian atmosphere. Passages in the New Testament concerning Christ, instead of being fairly interpreted, or looked at in line with their obvious purpose, are emptied of their deeper meaning and made to do duty for some lower conception of the nature and mission of the Son of God.

This is in part an explanation of the assaults which have been made on Paul as an authoritative interpreter of the gospels. He gives to Jesus too high a place, and makes it impossible to hesitate and quibble over some of the questions at which rationalism stumbles. The opinions of teachers may well be distrusted when they are reduced to such straits that they have to deny miracles and throw John out of court and remand the Great Apostle to a place no higher than that which they themselves occupy as expounders of Jesus Christ.

But men in the guilt and corruption and bondage of sin need just the Christ who came down from God out of heaven, who bore our sins in his own body, who died for us on the cross, and who, when he was buried, rose from the dead and ascended unto the Father; and the Christ who came down from God out of heaven and bore our sins in his own body and died for us on the cross and rose from the dead and ascended unto the Father, is exactly suited to the salvation of sinful men. There is no other way to get this race of ours right than the way of Christ. The critics, the scientists, the reformers and philanthropists, may say what they will and do what they will, Jesus is the salvation of the world's troubles and the hope of humanity.

Enough has been said already to indicate the place and potency of the Holy Spirit in our preaching, and to show the measure of dependence on the Spirit which every minister of the gospel must feel if he would be truly successful. The light and warmth of the sun are as essential to the germination of seeds and the ripening of harvests in the valleys and along the hillsides of Palestine today as back in that old time when Jotham was uttering his parables and Micah was giving voice to his prophecies. Samuel and David could not get on without the Spirit. Peter was helpless without the Spirit. The disciples at Ephesus, though they had been instructed by a man who was "mighty in the Scriptures," in order to their full understanding and efficiency needed to be brought under the power of the Spirit. The Great Reformer came into his dauntless courage and irresistible strength through the inner guiding of the Spirit. Bunyan was an organ of the Spirit. Who can doubt that Spurgeon and Brooks were guided in their ministrations by the still small voice of the Spirit. To all right apprehension of Christ, and to all victorious holding forth of Christ, the Spirit is as essential now as he was two thousand years ago, and there will be no power in the centuries to come, no advance in knowledge and no combination of circumstances when he will not be essential.

When it comes to the question of the closer application of the principles and precepts of our common Christianity to the affairs of every-day life—to our individual conduct, to our homes, to our business aims and methods, to our social relations and intercourse, to our politics, and whatever else affects our thought and character and gives tone and type to our civilization, there is no chance for any serious division of opinion. Christianity is the true norm of life. Just so far as possible, and just so fast as possible, everything which concerns men's private aspirations, domestic economics, business policies and standards, schools, literatures, customs, laws, ought to be brought into conformity to the requirements of the gospel of Jesus Christ. It dwarfs the Christianity of the New Testament to think of it as smaller in any respect than the needs and interests of mankind. It is a kind of treason to the faith we hold as well as to the state to decline to take any share in the management of our cities and of our commonwealths and of the nation at large. No true follower of Jesus can have any doubt that light ought to be carried into all dark places, that injustice ought to be displacer by justice, and that a system of genuine brotherhood among men ought to be established.

The parting of the ways is at method. Here, however, while opinions differ, the encouragements and justifications are not all on one side. The advocates of the old plans of preaching and doing church work do not have such a clear record of success against institutional churches and social settlements that they can claim there is no room for improvement. Neither can the friends of the more modern schemes of the institutional church and the social settlement point to results so gratifying and splendid that the problem of reaching the masses, and especially the more degraded and depraved of the masses, with the gospel, may be said to be solved. When a man of the ability and standing and heart of Dr. Horton of London feels obliged to confess at the end of twenty years of sincere effort that his endeavors to reach laboring people with the truth and the ideals of Christ have been only in part successful; and when he adds to this confession the testimony of his observation to the effect that the efforts of others have been just as fruitless, it will be seen at once that transforming men and purifying and elevating whole sections of society is no easy task for anybody on any plan to perform. Whoever works earnestly and with any reasonable measure of wisdom for Jesus Christ will be sure to have success eough to keep him in heart. The most vigorous and prudent workers will have defeats eough to keep them humble.

But however hard the task whatever be the method employed, and however varied the methods may be which

are called into use, there is one particular in which there can be no compromise and no modification. It is that the renovation of society can come only through the renovation of the individual. Right living, right adjustments of man to man in our every-day relations, right homes, right habits and customs, right laws, right institutions, right outlooks on the world at large, will come only when there are right hearts beating in human bosoms. Nothing which has been said or done, and nothing which is likely to be said or done, can ever change the point at which to begin if a radical and permanent cure of the ills and inequalities of society is to be effected. Regenerated souls are the key to a regenerated humanity. There will be pure politics when there are pure politicians. There will be righteous laws when there are righteous legislators to make them. Clean streets and wholesome backyards, desirable as they are, do not necessarily make clean hearts, else our proud boulevards and aristocratic avenues would be the highways of an earthly paradise; but clean hearts assure clean hands and a purified environment. There will be a common brotherhood of humanity when there is an individual brotherhood in Christ.

Frequent reference is made to the early Christians, when all who believed were together, and had all things common, and possessions were sold and distributed according as any man had need. The plan of a community of goods did not work well, nor is it ever likely to work well; but the Spirit which suggested the plan was born of love and was ideal. There was the mutual regard of one for another, the sharing of strength and fellowship in which the sense of oneness had expression, which, to the end of time, will seem commendable and in keeping with the mind of Christ. But while reference to this state of things among the early disciples of our Lord is frequent, it is often overlooked that the condition precedent to it all was the pungent preaching of Peter and the descent upon the multitude of the Holy Spirit. That was the divine logic of the situation. It is the heart first. When men in their thought and will alike have been brought into the faith and fellowship of Christ, and have been made Christians through and through, then we shall have individual virtue and civic virtue, and society will move onward to its goal in the realization of the kingdom of God.

While many things, then, which are incidental, but which, though incidental, are not without an important bearing on the great main questions in issue, will have to be modified in our preaching, the essential truths to be presented remain unchanged, and they will continue so from age to age. Let the higher critics criticise still; let the scientists go one broadening human knowledge; let the experimenters experiment and the reformers push on their reforms, the pressing and mighty themes which have occupied the pulpit in the past will be the pressing and mighty themes of the future. It is to be God—God in his majesty and righteousness and love; man—man made in the image of God and yet lost and bondaged in sin; Jesus Christ—Christ the Son of God and the Redeemer and the only Redeemer of lost souls; the Holy Spirit—the Holy Spirit in his indispensable service of convicting of sin and guiding the burdened and guilty heart to the divine Sin-bearer; consecration—the consecration of the renewed soul in every power and faculty and possession of it to the elevation of humanity—these first and last and all the time till the kingdom shall have come.

Governor Shroeder of Guam says the natives of the island make splendid citizens.

The Idaho Association.

About 200 miles north of Salt Lake City is Pocatello, the county seat of Bannock County. Less than two score years ago the Indians ceded two miles square in the Fort Hall reservation to the government, and the latter, disposing of it to the railroad and other parties, a town of 4,500 people has been established thereupon. Because of this relationship to the Indians there is not much agriculture, but the papers announce 400,000 acres of the reservation are soon to be thrown open for settlement, and it is expected a great inrush of population will follow. Meanwhile the town has a vigorous life, due to the Oregon Short Line having its shops here. The main line from Portland to the East and the Salt Lake and Butte line crosses at this point, affording ample railroad facilities, and giving reason to believe that with other advantages, realized or in prospect, this town will ere long be a distributing center of no mean importance. Indians —Shoshones and Bannocks—are to be seen on the street every day, some having vehicles of their own, others doubtless expecting to be possessors of such when once the government distributes among them the money allowed for that portion of the reservation to be opened to settlement.

To this center, the first Wednesday in October, came the Congregational forces of the State—no, not of the State, for Idaho is divided ecclesiastically, owing to the mountain ranges separating the north from the south, and the lack of railroad facilities between the two parts. Northern Idaho has seven churches, connected with the General Association of Washington, while the south has eight, the latter forming the General Association of Idaho. As may be supposed, these churches are widely separated, the boundaries of the Association being 175 miles by nearly 300. Travel, too, is expensive, the Oregon Short Line charging 5 cents per mile. Nevertheless, seven ministers were present, one being the Superintendent of Sunday-school work, and all but two churches were represented thereby. One pastor traveled fully 100 miles by stage and private conveyance, and nearly every one had a journey of not less than twice that distance. The churches have a membership of 400, reports from which were in every sense encouraging. Two new churches had been organized during the year, the history of one of which is particularly interesting. It is at New Plymouth, in the southwestern part of the State, near the Payette River. Hither had come Presbyterians and Methodists, each of which wanted a church. After due organization, efforts were made to raise money for a new building for each, several hundred dollars being subscribed. A Presbyterian elder apparently had a vision, as he was busy in his field. In other words, he suddenly became persuaded such efforts in the small community were not for the glory of God, and, instead of two, those churches ought to unite and form one vigorous church. He immediately sought the counsel of his wife, and, encouraged by her, he hastened to consult his Methodist brethren, the outcome of which was that the above-named efforts ceased, the forces united, and a Congregational Church of twenty-three members is now the successor. The latter is building a $3,500 brick church, the former Presbyterian elder heading the subscription with a gift of $150. Building materials are high, and such are the demands for an edifice in harmony with the surroundings and with the outlook for an enlarged community that a call must be made upon the Building Society for $1,000. When it is known that of the thirty-five churches seeking help from this board in September,

only nine could be encouraged, one is constrained to ask if there is not one of God's servants in Idaho or a neighboring State who, enthusiastic over such a spirit of union as New Plymouth is manifesting, will not gladly provide, through our Building Society, the $1,000 necessary. Such a spirit as this has already come to the help of this State. The church at Boise—a beautiful structure—is a memorial church, some gentleman in Wisconsin furnishing $1,500, that the Congregationalists of Boise, struggling to possess a home, might possess a suitable house of worship. Where is the man or woman who will do likewise for New Plymouth?

While reference is thus made to our C. C. B. S., it may be interesting to add that every house of worship within the bounds of the Association has been made possible through its aid, and it has furnished money to assist in providing four parsonages.

The Sunday school work is faithfully and wisely cared for by Rev. H. A. Lee, of Weiser, at one time a business man of New York City. Pioneering in its nature, his work is effectively done in summer by traveling in his own conveyance from the Snake River, on the west, to the Wyoming line on the east, sometimes his good wife being his cheerful and enthusiastic co-worker. He reports thirty-nine schools, with possibilities for considerable enlargement of the work.

The Association was characterized by strong and interesting papers on "What I Like in a Minister," "What I Like in a Church," "The Soul's Conflict" and "New Things of Note in Sunday School Work." There was less discussion than is usual in a larger body, but the spirit pervading was warm and uplifting. Whatever others may advocate in this new century, these brethren evidently believe in the old-fashioned revival wisely conducted, and prayer for such to be realized in their churches the coming winter. Such experiences *have been* theirs, the Boise church adding twenty-three the last year as the outcome thereof, and the brethren stand ready to assist one another, even though there is involved miles of travel and continued absence from home.

A child of the Association—certainly by adoption—is Weiser Academy, the establishment of which was due to Rev. E. A. Paddock. This school, with the son of Rev. Joseph Twichell of Hartford, Conn., as its principal, is giving a fine opportunity for the youth of Southwestern Idaho and Southeastern Oregon to secure an education, and its influence is being felt in the churches. To-day it has thirty-five students and is working harmoniously with the Industrial Institute more recently established by Mr. Paddock, the latter affording education in various industrial lines, the expense for which is met by work rendered in various departments—school within doors during the morning, without during the afternoon.

As yet no church is self-supporting, though three give promise of soon becoming so. The warm-hearted pastor at Boise, Rev. R. B. Wright, has for two years been Superintendent of Home Missions, and has given himself thereto as his parish work would allow. Acquainting himself with the field and cheering the brethren with his visits, none rejoice more than he in the coming of Dr. Kingsbury to look after the work in this State, as also in Utah, New Mexico and Arizona.

The women have had their share in developing the missionary spirit and disseminating missionary knowledge. Their report shows $138.56 raised, and every one of our societies remembered.

A very happy feature of this eighth annual session was the presence of Rev. Mr. and Mrs. Broad of Kansas. This self-supporting State, some account of which we heard, is kindly sparing the Superintendent and his estimable wife during the month of October, that they may visit the Associations of Idaho, Utah, Colorado and Nebraska. It was a great uplift to have them present and to hear their words of merit. On the closing evening Superintendent Broad spoke, emphasizing the genial fellowship manifest and urging the larger things, especially in the line of self-support, Mrs. Broad, in her own inimitable way, telling the children of her experiences as a teacher in early life among the Indians and fascinating both men and women as she showed the beauty of self-sacrifice in the work of advancing the kingdom. Her finest address, if comparisons are possible, was the night following the Association, when Pastor Perry rallied his forces that they might listen to her tale of adventure among the mining regions in a State, the name of which her wisdom withheld from us. Altogether, it was a feast of fat things, and brethren separated conscious that they had been on a mount of privileges and anxious in the strength of Christ to do the work He is constantly opening up to them. *H. H. W.*

The Utah Association.

While the Congregational forces of Washington were assembled at North Yakima and of Southern California at San Diego, those of Utah were in session at Provo. The latter place is about fifty miles southwest of Salt Lake City and has some 8,000 people—one-fourth the population of Utah Co., of which it is the county seat. It was settled in 1849 by the Mormons, who are the dominating element, having a tabernacle costing more than $100,000 and accommodating an audience of 3,000—a number usually present at the afternoon service. The town is beautifully laid out, resembling in this respect Salt Lake City, having broad streets, ample shade and an abundance of running water. The surrounding valley is fertile, producing both grain and fruit, not a little being given to the cultivation of sugar beets. The State Asylum is located here. Here, too, is a woolen mill, turning out fine blankets and cloths, both for the Eastern and Western markets. The stores are many and well stocked, giving evidence of considerable trade; indeed, some jobbing is done at Provo.

Nature smiled during the three days of the Association, adding to the pleasant impressions of the surroundings and affording no excuse save domestic and business cares for absenting one's self from the several sessions. The latter, generally speaking, were well attended, and the interest throughout was marked. Reports from the churches were encouraging, showing growth in various departments, Ogden especially giving evidence that the three years' work of Rev. E. J. Goshen has been owned of the Lord in lifting a much discouraged and well-nigh hopeless people to a plane of life and activity prophetic of speedly self-support. This realized, Utah will have two self-supporting churches, the other being the First of Salt Lake City. The State has seven churches, with three missionary outposts, the membership of which is somewhat over 700.

The able sermon of Wednesday evening by Rev. P. A. Simpkin, of Phillips Church, Salt Lake, afterwards made Moderator, was followed on Thursday morning by an interesting paper on "Conscience in the Pulpit and the Pew," provoking considerable discussion. Time was also given for presentation of the interests of the Church Building Society, aid from which had been extended in payment for the six houses of worship now in use.

Thursday afternoon was in the hands of the women.

Mrs. Hemphill of Salt Lake presided. Reports were made by several Auxiliaries, and the Treasurer's statement showed $85.46 raised during the last year. Mrs. Simpkin, recently of Gallup, N. M., gave us "Glimpses of Life" in that Territory, and Mrs. Caswell-Broad spoke helpfully on the line of women's work, emphasizing four fundamentals—knowing, praying, giving, loving. She also addressed the largest audience during the Association on the same evening, and was followed by Superintendent Broad, of Kansas.

Friday morning was given to Home Missionary matters and the schools. The New York Society appropriates $3,900 for Utah, and the division of this among the churches was read before the Association, the first time witnessed by the writer in any of the seven State Associations it has been his pleasure to attend. Words of appreciation were spoken of Rev. Clarence Brown, D. D., who for three years has so efficiently acted as Superintendent of Missions, and a warm welcome was manifested as awaiting Rev. Dr. Kingsbury, who ere long takes up his abode in the State's capital as Superintendent of Idaho, Utah, New Mexico and Arizona.

This Association has within its bounds six academies, sustained in part by our Educational Society. Ten thousand dollars is annually expended here in supporting twenty-two teachers, three of whom are ministers. Nearly 500 scholars are enrolled, and the influence of these institutions is evident not only upon the pupils but upon the schools so largely under the power of the preponderating Mormon element. Two papers bearing on this work were read—"Individualization in the School Room" and "The Need and Needs of a Church School."

Hospitable homes were open for entertainment, both pastor and people giving hearty welcome. The fellowship was delightful, the spirit uplifting and the outlook promising. There was only one regret, and that the absence of Dr. Brown, due to the critical sickness of his only daughter, though, much to the pleasure of all, he was able to spend the last morning with the Association. The few words spoken by him in laying down the Superintendency were happy in the extreme and easily explained the strong hold which he has not only upon his own flock, but upon the Congregational forces of Utah. I have attended larger Associations, but never one where brethren seemed more closely bound together in Christian love and where the spirit of consecration was more manifest. *H. H. W.*

A Plea for the Children.

At our recent Congregational Association a point was brought up by several speakers on which I believe special emphasis should be placed. This point was that of the admission of children into church membership. I heartily sympathized with the indignant protests offered against any church policy which would exclude these little ones, who are just as dear to the Master to-day as they were when, long ago, He gathered them into His loving arms and said: "Of such is the kingdom of heaven."

To me there was something far more pathetic than amusing in the incident related by one speaker of the 6-year-old girl who rose at prayer meeting one night and declared that for years she had been attending church, but that she never knew before what it was to be really converted. Dear little girl! Had our Savior been present at that meeting in visible form, I can imagine how He would have gathered her, too, in His arms, and would have said to her, with a voice of infinite pity and tenderness: "My precious lamb, you have *always* belonged to Me."

What do children of that age, whose hearts are pure, and whose lives are as open books before their Heavenly Father, know of conversion in its generally accepted term? Why should they be expected to wait until they can assent to some formulated system of belief before they are considered eligible to church membership? And why, after being admitted to membership, should not the church services be planned and conducted with reference to their needs, as well as to the needs of adult members?

Never, never, shall I forget the dread with which I looked forward to the prayer-meetings of my youth! Not because I rebelled against the prayer meeting as an institution, but because I knew I should be expected to rise and offer a stereotyped "testimony." How often I sat quaking in my seat, awaiting my turn to "testify," with an agony that was indescribable, until at last I stood before the solemn gaze of those assembled, and, with a parched and faltering tongue, expressed my heroic determination to "press toward the mark," closing with a feeble and husky request to my "brothers and sisters" to pray for me.

How pitiful, how strange, how absolutely grotesque it all seems to me now, as I look back across the years and recall the vision of myself as a child, repeating my parrot-like speech about "pressing toward the mark," when I had not the remotest conception as to what the mark really was toward which I was supposed to be pressing.

This picture is not overdrawn. I only wish that it were. And, oh, how often have I wished that the children of my day might have had the truth more largely impressed upon them; that God is not simply a far-away Judge and Ruler, outside of our universe, but that He is a near, loving Father, who feels and suffers with and for His children, and that every impure thought, every unkind word, every sinful act of theirs, not only grieves Him, but is a cruel betrayal of His trust and confidence in them.

This is the doctrine which will draw them near to their Father's side, and will touch and fill their hearts with a real love for Him, and a real disposition to do His will. This is the doctrine which, if any, is going to keep them and hold them so close that they will have no desire to wander away from Him into a far country—that they will never know the bitter experience of groping the way back to Him through blinding tears, and of crying from the depths of a broken heart: "Father, I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy child!"

This thought may seem like a strange one; it may seem almost heretical; but it is true, nevertheless, and all the signs of the times point plainly to the stern fact that in our religion the emphasis must be placed more upon the *prevention* of moral disease than upon its *cure*.

The children of the twentieth century must be taught that because God is a God of love, He is therefore a God of law, and that any wilful transgression of this Holy Law means not only a terrible cost to themselves, but *it means a terrible cost to God as well.*

Why do we not oftener stop to consider that, though He is ever ready to forgive, though "the Lord is very pitiful, and tender of mercy," "long suffering * * * not willing that any should perish," yet the remission of sins is not a small and trifling matter with Him, but is one which involves infinite suffering and sacrifice on His part.

For this very reason I believe our religious teachings should be specially adapted to the comprehension of the young, and that, furthermore, the people of our land should insist upon a religious observance of some kind in the public schools; that there, also, the children may be reminded that to their Heavenly Father they owe, first of all, an allegiance which should not and *must* not be ignored. *C. J. P.*

The Sunday-School.

BY REV. F. B. PERKINS.

A Chapter of Divine Providence. (Gen. 1: 15-26.)

Lesson V. November 3, 1901.

V. Harvest Home.

We have reached the final act in the drama of Joseph's remarkable career. It requires us to overleap seventeen years in time, and the whole affecting episode which embraced the journey of Jacob to Egypt, the meeting of the father and the son, the presentation of Jacob at court, his kindly reception by Pharaoh and settlement by royal decree in Goshen, the best part of the country for the business and ways of life to which they were used. Joseph continued to have his residence at the capital city, some fifty miles or so distant. And so the seventeen years had passed, quietly and prosperously, for the family in Goshen, strenuously and prosperously with Joseph at On. There had been no break in the favor or popularity of him, who had come to be known as the "father of Pharaoh," during all that time.

As now we take up the narrative, three scenes claim our attention: First,

Joseph at the Death-bed of Jacob.

One day a messenger from Goshen brought the viceroy news of his father's dangerous illness. It was not the first time he had been summoned (xlvii: 29-31). But he had never been too busy to attend to such a call.

This time he delayed not, but, taking with him his two sons, Manasseh and Ephraim, he hastened to his father's bedside. For those boys must not be left without their grandfather's blessing, without being formally acknowledged by the patriarch, as belonging to him, and as included in that covenant which was all his hope.

Arriving at his father's home, the old man, with effort raised himself in bed, and tenderly greeted his son; then, calling to him the boys, he kissed them and embraced them, and placing his hands upon their heads, pronounced over them the blessing which was their father's. "And he blessed Joseph and said, The God before whom thy fathers, Abraham and Isaac, did walk, the God who hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

There followed the parting word to Joseph, and the prophetic characterization of the future of the other sons; then the powers failed. "And when Jacob had made an end of charging his sons, he gathered his feet into the bed and yielded up the ghost, and was gathered to his fathers. And Joseph fell upon his father's face, and wept upon him, and kissed him." And so, with royal honors, his children, attended by a great company of the Egyptians, bore his body to the land which through all had been his *home*, and laid him beside his kindred dust, in Canaan, in the cave of the field of Machpelah, near Hebron.

The story is full of pathetic incident; but that on which alone I would dwell now is, the filial reverence and love which this man of affairs, this viceroy of the world's greatest empire, manifested toward that feeble old man, whose outward station in life was so much below his own, whom he had left as a boy, and with whom for thirty years he had had only casual meetings.

There is no superciliousness in his treatment of his father, no affectation of superiority, no hint of the honors with which he was invested. In that presence he was, not Egypt's viceroy, but only Joseph, Jacob's son; he was the *boy* again, and that feeble old man was *his father.*

The whole interview between these two, indeed, is marked by a complete reversal of the relations which, to the world, they sustained to each other. He brings his two sons with him that the hands of the patriarch may be laid upon their heads in blessing: "And without controversy the less is blessed of the greater." When, moreover, the hands of the purblind old man are crossed upon the heads of the lads, and their father gently remonstrates, Jacob asserts his authority, and Joseph has nothing to say.

How beautiful it all is; just what it ought to be. To a truly filial spirit, our parents never grow old; we are always their boys and girls; our reverence becoming deeper with succeeding years; never more tender than when hoar hairs and failing powers tell of decay and death. And that, too, is according to God's ordinance. It is the ideal relation; that by which alone, the family can become the channel of blessing which He would have it be. The command to honor one's father and mother—not when they are wealthy, or wise, or powerful, but simply as father and mother—is not an arbitrary enactment given to a single nation, or for ancient times; it is written everywhere, on the whole framework of nature; its fibres run out into every department of life; more, almost, than any other of God's great commands, it seems to express his heart, and to be vindicated by earthly consequences. It is the *first* commandment with promise. We expect God's favor to follow a dutiful child. We are not surprised at an unusual degree of worldly prosperity. But for one who has failed in a child's duty toward his parents, we do augur ill in *this* life.

We cannot, therefore, contemplate the prevalent lack of filial reverence and submission to parental authority, without keenest sorrow and gravest apprehension. The whole order of the divine government is against such disobedience. It tends to discord in the family; it unfits one to exercise authority over his own household; its natural sequence is lawlessness and anarchy in the state; with impenitent godlessness and final ruin as the outcome of life. It is this, we must believe, which, in no small degree, accounts for the careless, or arrogant, rejection of God's claims, and refusal of submissive faith in Him whose own life was sumed up in doing his Father's will. "The beginning of the gospel of Jesus Christ, the Son of God," is usually found in the family. That is one lesson which the life of Joseph taught his brethren, the Egyptians, and ourselves.

Where Did Joseph Learn Forgiveness?

It surprises us, after all that had passed, to find Joseph's brethren so ready to distrust the sincerity of his forgiveness. But that is one of the worst effects of sin—that it is so apt to render the sinner sceptical of disinterested goodness anywhere. They reasoned from themselves to him. They could not doubt his love for his father; and they argued that all his kindness to them had been from disinclination to cause their father sorrow. But now that this motive was removed, he would

surely turn against them, and requite the injuries received at their hands. That would be their way, and it would probably be his. So they thought; and it was a natural course of reasoning, was it not? Else, why do men now distrust the sincerity of the true Joseph, our Elder Brother, when he utters the forgiving word? In face of such assurances as these: "Whosoever cometh unto me I will in no wise cast out"; notwithstanding the authoritative exhortation, "Believe on the Lord Jesus Christ, and *thou shalt be saved*," why do mourning souls hug their doubts, and refuse to accept God's words for all they seem to mean? Why can they not rise up to the height of His full divine forgiveness, and believe that there is now *no* condemnation to them that are in Christ Jesus? Ah, sin! sin! how, like a poison, it pervades the whole system in which it has once found lodgment! And, especially, how hard it is for those who still retain aught of an unforgiving spirit, to grasp in its fulness the truth of their oft-repeated confession, "I believe in the forgiveness of sins."

"And Joseph wept when they spake thus unto him." *He* knew how complete had been his victory over any revengeful feelings; how heartfelt was his reconciliation (cf. "The Man from Glengarry," ch. xvi); and this distrust struck him as another blow, and sore distressed him. What could he do, then, but reassert his kindliness of heart, and assurance of continued care? But does not our own similar and more causeless distrust of our redeeming Lord, cut Him to the heart also? May we not conceive of a trembling of the voice when he protests—

"What more could I say than to you I have said?
Who unto Jesus for refuge have fled?"

But what was the meaning of Joseph's reply, "Fear not; for am I in the place of God"? Did he mean it in the sense in which one feeling himself abased, will hand his enemy over to the courts, to punish him? Or was his meaning identical with the statement, that Christ came into the world not to condemn the world, but to save the world? If so, and such I take it to be, then I hear in it a sort of prelude to the Savior's cry, "Father, forgive them, they know not what they do." So far as he himself was concerned, he wiped out their offence. He did not stultify himself by professing that they had done nothing wrong. He did not attempt to square their relations to God. But he would not invade the province of the divine judgment. To the holy and gracious God he would commend them. If God forgave them, surely he would not stand out. And for the rest, while forgiving, he would take comfort in the thought of God's gracious overruling providence.

So it is, as I think, that we may feel toward the wretched asassin of our Chief Magistrate. His was an awful crime, and as such it awakens within every healthy mind a sense of wrong, and a demand for justice. But that justice we are neither competent nor authorized to administer. The civil court has dealt with him as one dangerous to society. Czolgosz will die, not because he deserves it, but that others may not deserve it. God above us will deal with all other aspects of the case. To his all-wise, Fatherly judgment we gladly remit the criminal, sure that the Judge of all the world will do right. And so, free from personal malice, as we do pray for mercy, so we plead, God have mercy on his soul!

The Death of Joseph.

And now tnother leap of half a century (1637 B. C.) brings us to the closing scene in this life of strange vicissitudes and gracious providences. In the full tide of popularity, and full of years, this good man and sagacious statesman lays down alike his honors and his responsibilities. He has been a loyal subject of Pharaoh, and a very father to the people. But, through it all, he has retained unweakened his childhood's faith, enlarged and strengthened by the strangely varied experiences through which God has called him to pass. Egypt has been to him as well as to his father a place of sojourn. But Canaan, the land of promise, has been his home; and toward this, with an impulse which most of us can appreciate, his heart like a tired child now turns. "By faith," as the writer to the Hebrews said, "Joseph, when his end was nigh, made mention of the departure of the children of Israel, and gave commandment concerning his bones." Wonderful faith! It does not surprise us so much, to find Jacob turning longingly to Hebron, and relying upon the promise; but for Joseph, ninety-three of whose years had been spent in Egypt, and sixty of them as a court official, for him to hold on so strongly to the promise to his ancestors, and to believe, with so unswerving faith, that his people would yet return to occupy the land—for him, it is surprising, and most stimulating, too.

That was why he would not have his body committed tc an Egyptian tomb. While his people sojourned there he was willing to remain. But when they left, as leave they would, he would be carried thence also. And thus may *we* patiently bide God's time, while we also look for the new heavens and the new earth of our Father's promise.

Christian Endeavor Service.

By Rev. J. H. Goodell.

God's Leading in Our Lives. (Ps. xxiii.)

Topic for November 3, 1901.

Nothing happens. That big boulder up yonder on the mountain side has been there for hundreds of years. There it will remain for ages uncounted unless some new force reaches it and moves it. Nothing will merely happen to that rock. That is equally true of every life. Remove the forces at work upon it and it would become as motionless as the stone. When shall we learn that our attention and our skill must be directed to the forces which operate upon our lives! Nothing happens in your experience or mine. We cannot truthfully say: "I cannot help it," unless we have searched for the cause and learned that it is beyond our reach. In far too many cases when people say: "I cannot help it," it is simply a phrase which covers their indisposition to seek the forces which are at work upon their minds and take the pains required to overcome those which make for evil and to establish those which make for righteousness. "I cannot help it" is the most universal falsehood.

* * *

The twenty-third Psalm is poetry, but it is not fancy. The underlying truth of that poem is as solid and basic as any proposition in Euclid. It is as scientific as any fact which has been tested for the last thousand years. It does not require a treatise to state some of the most important and most tremendous facts of the universe. Look at them. God creates. God controls. God guides. God provides. God saves. God completes. God eternalizes. Just look over this list and contemplate how much these postulates mean. How much will it signify if God is at work in your life with such purposes as these? Looking about us in the business world it is to be noticed that some families for generations seem to have the financial questions settled by the fact that they have been connected with some strong, established and growing business house. There is no question about their income. Their dividends come as regularly and as gener-

ously and as certainly as anything earthly can be. The chief question of such people is how to use to the best advantage their financial resources.

* * *

This twenty-third Psalm is not like a fire extinguisher secreted in some convenient place in our home, to be used in case of rare emergency and danger. While its imagery of the flock and the pasture and the still water and the table and the overflowing cup may be attractive and suggestive, it is not the chief feature or the most valuable part of it. These are to be found in that marvelous fact that God will enter my life and secure for me all that is best, safest and most permanent in the endless career of the human soul. I do not have to worry; I do not need to puzzle myself over the mysteries of my experience; I am not tossed about between fear and regret. The house I dwell in is the "house of the Lord," and I am to dwell there "forever!"

* * *

Thus it may be seen that often "God's leading in our lives" is treated upon too narrow a basis. It is a disjointed conception. Here and there we pick out events for which we cannot account in any other way. God must have done this, we say. We are like the boy who told his mother that he was very careful to say his prayers at night, but he did not in the morning because any bright boy could take care of himself in the day time. Like Peter, our trust in Christ is too much confined to our times of sinking amid boisterous waves. But the great fact is that our life as a *whole* may be interwoven with all that God is and all that God can do. "I go to prepare a place for you," said our Christ. God leading in my life means that I am being conducted to a throne of power. All the experiences through which I pass he makes contributive to my preparation for that ending of my earthly life. If I suffer he has something to do with that experience. If the way is dark and inexplicable, he is still my guide. If I prosper, I need his hand and have it none the less.

* * *

But I may not once retard and thwart this guidance. As in all other conditions of life requiring leadership, such as in study, travel or illness, the conscious, controlling purpose of the soul must be to know and to respond to this active presence of God in one's life. The twenty-third Psalm does not belong indiscriminately to all people of mere respectability. Even God, with his unfathomable love, cannot be what this psalm affirms to the careless or the indifferent or the far-away soul. "He that seeketh findeth;" but he will not find who is busy elsewhere.

* * *

Is your life dark and troubled? Are you conscious of no remarkable experiences of intervention and provision? Are you unable to unravel the mystery of your career? Never mind; that is not the question. If you have truly put your life into His hands, and are careful to learn his will, and do it, God is leading you; and you will some time know that this very life which perplexes you so is the shortest and most direct path for you to all that the love of God can prepare.

Eudamidas, a citizen of Corinth, died in poverty, but, having two wealthy friends, Arctaeus and Charizenus, he made a will in which he bequeathed his family to them, to be taken care of as their own. And the two friends accepted the legacy. So Christ has bequeathed to his Church the world to be converted. Let us accept the legacy.—Goothold's Emblems.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.

Near Honolulu, September 26.—My Dear Friends: We have had a beautiful journey, and I have been unusually well. I have slept and slept and slept, and I have no doubt that I shall reach Japan really rested. We have a small company, and so I have a stateroom alone—a great comfort. Thank you all so much for your goodness and kindness in all these months. I shall go back happy in the real acquaintance I have with you all and knowing what your burdens are I shall try to make them easier. We hope to anchor at Honolulu to-night, and I spend all of to-morrow there. Now we are passing Molokai—the island of sorrow.

Love and gratitude and more of it than I can tell you.

Mary Florence Denton.

Reception to Foreign Missionaries.

The ladies of the Woman's Board held a reception for the missionaries who are leaving for China and Japan. The room at headquarters was filled on Tuesday by a number of ladies and gentlemen who came to bid Godspeed to a dozen or so of men and women who, one and all, seemed to fel that they were "going home" to their work. Mrs. Peck presided and introduced the missionaries as each one spoke a few earnest words

Miss Parmalee of Japan said this was the third time that she was going out and she rather dreads it. She is impressed with the privileges enjoyed by those who live in America. There is as much to do here as anywhere and the work is the same everywhere. She is glad to go back to the work and hopes that all will pray for her and for those for whom she works.

Mrs. Stanley of Tientsin, China, has been out so long that she feared she might be regarded as a back number. But she wished to tell us what it means to be a missionary. It means to work for righteousness and purity for the uplifting of the human race. All work for the same thing. She wanted all to work in earnest, not by steam, but by electricity. Mrs. Stanley sympathized with Miss Parmelee somewhat in her dread of going, but she was glad to go home.

Miss Andrews, who was in Pekin during the siege, said that China was home to her and she was glad to go. She spoke of how wonderfully she and others were preserved during the troubles there, and said she wished to leave two thoughts with us: First, how wonderfully God answers prayer. He preserved them during the war. There was no pestilence, though conditions were favorable for it. There were small-pox and other diseases; there were vile smells, heat, etc. But God kept them in answer to prayers—our prayers. The second thought was her intense desire to have us pray for the Chinese, because we love them. The native Christians stood loyally by their colors. Only five, in the Tungcho church, put up idols again, for safety. Miss Andrews begged us

to pray for Mrs. Davis of Japan, spoke of the forward movement in that country among old and young. She was followed by Miss Adams of Japan, who told a little of the work in the slums of Japan, for the children.

Mr. Stanley then said a few words of vindication for missions. Twenty-one millions Chinese are in favor of reform.

Miss Chapin of China was prevented by illness from being present. Dr. and Mrs. Ingram also were hindered. A social time closed the pleasant hour.

Woman's Home Missionary Union, of Southern California.

Special attention is called to the following letter about the work of the children of our churches for Home Missions:

Those interested in this branch of work should communicate with our Superintendent of Children's Work, Mrs. O. N. Duvall, Claremont.

Children's Home Missionary Sunday.

The Home Missionary Sunday for the children, generally known as Home Mission Rally Day, will be, as usual, the Sunday before Thanksgiving. The aim of this day is to have every child in every Congregational Sunday school contribute some mite to the Home Missionary Society. There are many calls for special and local work, but it has been thought wise to let the children learn of the general work at the church in which they are; which work they ,in turn, will have to support.

One offering in the year is certainly not too exacting.

This rally day helps to unite the Sunday school children of our State and country. To know that all Sunday schools are doing for the same cause and helping to increase the total is broadening and inspiring.

Last year there was a considerable increase in number of schools participating, and the total was also increased. Not all schools are yet in line. May not each teacher consider what his part may be in this coming day.

Often, to make the day more memorable and the giving more intelligent, special exercises have been planned, and we urge this plan upon all our churches.

Let each Sunday schol and Christian Endeavor Society keep Home Missionary Sunday by a program given by the children, in which Home Missions and their part in learning about and supporting the work, is brought vividly before them.

On application aids for such an exercise, together with pretty tent mite boxes for the children's use, will be furnished *free* by Mrs. E. C. Norton, Claremont.

The special object in which we will try to interest the children this year is the work of the Bethlehem Institutional Church of Los Angeles, and their offerings will help to pay the salary of the pastor of that church, Mr. Bartlett. MRS. O. H. DUVALL,
Superintendent of Children's Work of W. H. M. U. of Southern California.

PROGRAM.

Subject—"Congregational Work for Our Country."

1. Under what organizations.
2. Brief sketch of each.
3. Blackboard lists of the five societies.
   (a) In order of formation, with dates.
   (b) In order of amount of money raised.
   (b) In logical order.
4. Which does this local society deem most important and interesting? Why?
5. How shall our gifts this year be apportioned?
6. Number, purpose and relation to general work of Woman's Home Missionary Unions.
7. How can this society help the young people to intelligence and interest in this work of the church?
8. Publications of each society "Congregational Work"—how many copies taken here?
9. Report of committee of five on consolidation. (See Congregational Work for October, 1901.)
10. Motives for Home Missionary work.
    (a) Christian.
    (b) Patriotic.
11. Devotional—"His dominion shall be from sea to sea." Hymn, "Lord, while for all mankind we pray—"

Home Missionary literature and programs may be had on application to Mrs. E. C. Norton, Claremont, Cal.

Congregational Home Missionary Society and Its Auxiliaries.

Hartford, Conn., October 11.—The committees appointed by the Congregational Home Missionary Society at its seventy-fifth anniversary in Boston, last May, relative to its relation to its auxiliaries and co-operating societies, made public its report to-day, signed by the Rev. Lyman Abbott, D. D., chairman, and Rev. William E. Barton, D. D., of Oak Park, Ill., secretary. It was as follows:

The Congregational Home Missionary Society, at its annual meeting, shall elect a National Committee, consisting of five members-at-large and members nominated by the State associations, or in States where there are Auxiliaries by the Auxiliaries on the basis of one delegate for every 10,000 church members or major fraction thereof; provided, however, that each State Association or Auxiliary shall be entitled to one member. The president of the society shall be *ex officio* a member of the National Committee. The members of the National Committee shall be elected for three years and shall be so classified that the terms of service of one-third the number shall expire each year. In case of a vacancy occurring, the respective State Association or Auxiliary shall fill the vacancy. A special meeting of the National Committee may be called at any time by the Executive Committee or by the president of the society.

2. The National Committee shall meet immediately after its election and elect the Executive Committee of the society, which shall be elected in groups, as at present, and shall possess in general the powers and exercise the functions now exercised by the Executive Committee. The National Committee shall estimate the amount of the probable income of the society for the coming fiscal year, and shall apportion the amount to be expended in each State or Territory, but if any unexpected exigency shall arise the Executive Committee may provisionally vary this appropriation, subject to a revision by the National Committee at its next meeting.

3. No paid official shall be a voting member of either the National Committee or the Executive Committee.

4. Any State Home Missionary Society approved by the General Association or Conference of the State, which will assume all the expenses of Home Missionary work within the State, shall be deemed an Auxiliary of the National Society. The administration of all Home Missionary work within the State shall be left under the control of such Auxiliary Society, and the Home Missionary operations in any State having a competent Home Missionary organization, whether Auxiliary or not, may be left to the discretion and control of such or-

ganization, in the discretion of the Executive Committee.

5. Contributions to the Home Missionary Society may be paid either to the treasurer of the National Society or to the treasurer of the State Auxiliary, but all moneys received by the State treasurers shall be reported to the National treasurer and included by him in his report as receipts of the society; and all moneys received by the National treasurer shall be credited to the State from which it is received in estimating the amount contributed by the Auxiliary of that State to the funds of the society.

6. If any difference shall arise between the Executive Committee and any Auxiliary, they may be referred by either party to the National Committee to arbitrate and decide, and its decision shall be final. No appeal shall lie from the decision of the National Committee to the Home Missionary Society.

This report has been adopted, and will be referred to the next annual meeting of the Congregational Home Missionary Society.

"What Is the Matter with Hatch?"

F. W. Reid.

It might have occurred to "Bystander," when he asked this irreverent question in these columns last week, that readers would supply the customary answer, "Nothing; he's all right." The trouble his critics will find in answering Mr. Hatch, is that his opinions cannot be dismissed in the usual contemptuous way, neither can he be posted as an ignoramus or a sore-head. The smaller fry, who concur in Mr. Hatch's opinions without his capability or opportunity to express them, may be discredited with a "Humph, who are you, what are you, where are you?" but not so Mr. Hatch.

The trouble with the churches is not so much that men like "Bystander" believe in evolution, higher criticism, and socialism, and occasionally preach them, but that younger and less qualified men, mistaken as to the real source of "Bystander's" success and power, pester and starve their congregations by feeble imitation. Their's is the "midsummer madness" indeed, nor are they without excuse, since in college and seminary, and in their outlook upon ministerial life, everything would seem to prove that success and preferment, indeed, the very right to respect and a hearing, are dependent upon the acceptance and expression of those views championed by "Bystander."

The dead sea apple with which Satan tempts the ministry of today is the desire for notoriety. So long as the press continues to exploit men who have a hobby, a crotchet, or a crack in their heads, and so long as church committees have a seeming preference for men who can thus get their names prominently before the public, we may expect the present status to continue. Nor is the religious press less to blame. Not long ago, a young man had his statement of belief published in full, because it had a flavor of heresy, while an equally educated young man, coming from a well-known missionary family, and for years a worker in one of our largest churches, had his statement dismissed with a few lines. Few preachers care to be regarded as a back-number, and the temptation is great to take up what seems so necessary to advancement.

Mr. Hatch has told the truth at an opportune time, and it is more fitting that those whose corns have been stepped upon, should conscientiously ask what is the matter with their congregations and proper growth, rather than what is the matter with him.

Paso Robles.

On the Right Track.

Editor of the Pacific: In The Pacific of the 17th inst., I notice an article from "Bystander" criticising Rev. Geo. B. Hatch's paper on "What's the Matter with the Churches?"

It was my privilege to hear that paper, and I do not agree with my friend, Bystander, that it was the outcome of Rip Van Winkle's confusion, or that its premises and conclusions are false."

I believe the majority of the Association were in accord with the paper, and the interest in which it was listened to and ordered for publication sustains me in that opinion.

What is needed in our churches is preaching more of the gospel truths relating to death and immortality, and light on those subjects that give comfort and hope to those who are in trouble and darkness, and less preaching on the higher criticism and those questions that lead one out into doubt and confusion as to the Word of God.

Brethren, we want light on this subject. We believe Brother Hatch was on the right track when he gave the causes of the apathy and empty pews in many of our churches.

We hope the criticism of "Bystander" will call out many replies in defence of the paper. *Layman.*

October 18, 1901.

A Few Corrections.

Editor Pacific: In reading over the report of the Southern California Association in The Pacific, just received, I am pleased to note that the printers managed the hastily-written manuscript so well; but may I correct some blunders. It is true, perhaps, that "Dr. Day spoke highly on 'Federation of Benevolences,'" but briefly was the word intended. It was a bit startling to read under "Home Missions" that "the Superintendent, a home missionary and an evangelist have been employed;" for "home missionary" read "general missionary." "Total of 479 additions" to the membership of our Southern California churches during the year should read "749 additions." "Socialism—how can the Church best control it? By keeping in the light and trying to be a balance-wheel to keep others from overturning;" for "others" read "affairs." It was not far out of the way to print "Dr. L. H. Frary of Pomona College"—perhaps not more than four miles out of the way—but "Dr. L. H. Frary of Pomona" would have been better.

Corona, October 18, 1901.

Ministers Meeting.

At the Ministers' Meeting Monday, Professor Foster of our Seminary continued the series of talks he is giving on difficult points of Christian doctrine. The subject for the day was "The Trinity." Beginning with the deity of Christ as the doctrine of the New Testament, the problem was defined as the reconciliation of this doctrine with that of the unity of God. Certain suggestions were given as to ways of conceiving of a threefoldness of personality in God without a denial or contradiction of the essential oneness of his personality. The practical application of the doctrine as affording a sense of the majesty and greatness of God in himself, and of the eternal divine purpose of redemption, and the personal divine agency—sanctification—was briefly discussed.

Since the year 1775 more than 5,000,000 soldiers have worn the uniform of the American army and borne its flag to victory.

Church News.

Northern California.

Lodi.—The church gave a very pleasant reception to Rev. and Mrs. DeKay on last Wednesday evening. Rev. J. W. Brier, a former pastor here, gave an address of welcome, as did also the Christian minister. Mr. DeKay preaches also at Lockeford Sunday afternoons.

Mill Valley.—A change in the Sunday morning service has been determined on, involving a short period of worship, Bible instruction by classes, and united services at the close. The mid-week meeting will also provide for readings of helpful selections from published writings, presentation of various aspects of organized Christian work, and of great public questions in their religious aspects, as well as what are ordinarily recoggnized as "prayer-meeting topics." The advantages hoped for from these new arrangements are readily understood, and the outcome will be anticipated with much interest.

Auburn.—Sunday after the General Association it was our privilege to have Rev. E. S. Williams with us. Rev. and Mrs. Burgess consecrated their infant son, Hubert Abernethy, in baptism, after which Mr. Williams preached a very helpful sermon exhorting to "Continuance in the Path of Duty." In the evening we had another distinguished visitor, Miss Gertrude Barker, who also took part in the service, speaking briefly of her work in India. Beginning last week, the spacious parlor of our church, which is furnished with games, athletic apparatus and reading matter, will be open Thursday and Friday evenings, for the free entertainment of the boys and young men of our town. The pastor has resumed his Bible class for young people at the Bowman Sunday-school, which meets at a country schoolhouse, Sunday afternoons.

Southern California.

Paso Robles.—The pastor has returned from a two weeks' vacation, and a visit to old friends in Saratoga, San Jose, and former parish at Clayton.

Los Angeles, First.—The reports at the annual meeting last week indicated an excellent financial condition of the church. During the current year there were 145 additions to the membership, a net gain of 112.

Los Angeles, Bethlehem.—Pastor Bartlett is delivering at his evening service a series of sermons on the parables of Jesus in up-to-date setting. Each evening begins with a stereopticon song service, in which beautiful pictures are thrown upon the screen with an electric lantern.

Los Angeles, Olivet.—Pastor Lamb, on his return from his summer visit at the East, finds this church taking on new life. Many new dwellings were erected and new faces are seen at the services. He himself re-enters upon the work with new plans and methods. One new thing proposed is a prayer-meeting of the brethren. Others are to follow.

South Los Angeles Mission.—Rev. C. S. Billings attended Sunday-school in the afternoon and preached in the evening of the first Sabbath of October; raised money enough, with amount already in hand, to paint the chapel, secured the painting during the following week by putting his own hand to the work, and now rejoices with the people in a fine-looking place of meeting.

Barstow.—Rev. C. S. Billings was there Sunday, October 13th, and put seven bright lights into the new church, at a cost of $15, he has them paid for and was greeted by an overflowing house at the evening preaching service. Brother Billings says the people of this desert railroad station are pleased with their new church building and he trusts the Lord will fill the house with his glory.

Los Angeles, Pico Heights.—Rev. Sherlock Bristol of Ventura county, known as "The Pioneer Preacher," now eighty-seven years of age, was present at all the exercises of the Southern California General Association at San Diego. On his return home he tarried in Los Angeles over the Sabbath as the guest of Rev. I. M. Schaefle of Pico Heights church, and at both morning and evening service made a brief but earnest and helpful address.

Pasadena, First.—This church is rejoicing in the newly organized choir of about twenty-five young people, led by Prof. Rice of Occidental College. The choir loft has been extended two feet into the auditorium to give more space. * * * A conference of Sunday-school teachers and those interested in the Sunday-school met at the pastor's home Friday evening, October 18th. A neighborhood canvass, with a view to enlarging the school, was planned, and various methods for betterment discussed. The meeting was one to delight a Superintendent's heart, and the school can hardly fail to be benefited.

Notes and Personals.

Extra copies of the paper of October 10th, containing the report of the General Association, and Mr. Hatch's address, can be obtained at The Pacific office.

Superintendent Harrison left on Friday last on a pastoral visitation to the churches in Humboldt county. He will return about October 29th. Missionaries and others whose letters are not acknowledged promptly will understand the reason for the delay.

The Ministers' Meeting next Monday will have an afternoon as well as a morning session. In the morning it is to begin at 10:30. There will be only one paper. Dr. W. P. Montague, Professor of Philosophy, U. C., will speak on "The Ethico-Theological Argument for Immortality, from the Standpoint of Evolution." Discussion will follow. After lunch the meeting will convene at 1:15, when the officers for the next six months will be elected. Then two addresses on "Chinese Exclusion" will be given by Chaplain Drahms and Colonel Irish. Discussion to follow. A full attendance is especially desired.

Washington Letter.

By I. Learned.

How could you, Mr. Printer, and *where*, did you find that locality which you called "North Takimo" in our letter of a week ago? And make this writer there attending the German Association of Washington? In the previous letter, only one column away, you spelled that word Yakima quite correct, and had learned that the General Congregational Association of Washington had been in session at North Yakima.

Other folks, however, besides the printer do sometimes blunder, as when one of my personal correspondents recently inquired, from a neighboring State, at what date the State Association met at "Yacoma."

The good people of that very lively little city of 5,000 would hardly wish to have themselves renamed or re-

spelled after such a fashion, when in its proper nomenclature it is so beautiful. Let me say, by the way, that this annual gathering, while not so large as some, was one of the most inspiring of any that Washington has ever had.

Pastor Jackson, who had had the larger share of its planning, resulting in so much success, has now closed his pastorate and goes to Plains, Montana, where on account of health he takes a smaller work for a time. The Sabbath following the Association the pulpit of this church was filled in the morning by Rev. R. B. Hassell, of Everett, a former pastor, and in the evening by Rev. H. P. James of Colfax.

Rev. Horace E. Houlding and his associates en route to the Orient arrived in Seattle a week ago, each finding a place in some of the pulpits of this city on the 31st, and told in a most interesting way their story of China, the work of some of them there in the past, and their purposes either in returning or their going for the first time, with the joy that has come to them in their undertaking.

After several preliminary meetings, our churches of Seattle, through their delegates, have formed a City Missionary Society, with Hon. W. H. Lewis as President, Hon. A. J. Goddard as Vice-President, and J. A. Wakefield, Esq., as Secretary, with a Board of Directors composed of one or more members from each of our churches. It is an initiative step toward aggressive work in the line of additional Congregational enterprises in Seattle. May it prove wisely successful.

Our Sunday-schools, as well as the week-day schools of Seattle are filling up very rapidly. This is especially true of Taylor, Edgewater and Pilgrim Sunday-schools.

Taylor church received an addition of six to its membership at its last communion.

Rev. A. R. Johnson, missionary of the C. S. S. &. P. S. for Northern Idaho, will, for the next four, or perhaps six months, make his headquarters at Grangeville, Idaho, where he may be addressed, until further notice. The ten or eleven Sunday-schools in Idaho county, with others to be organized, and the now fully recognized, but pastorless church at Grangeville will need especial attention during this fall and winter and it therefore seems wise for Mr. Johnson to make this temporary relocation.

The church at Valdez, Rev. D. W. Cram, pastor, found on the return of their pastor from his vacation, spent among the miners of Chisna and Chistocena, that the extra five hundred dollars which it was supposed would be necessary for the C. C. B. S. to provide for the bills incurred for their church and parsonage building would not be needed, for he had been able to gather from these miners nuggets of gold for these bills in excess of that sum. He writes, "You will never know unless you come to the field how much of real genuine sacrifice has entered into this enterprise,' and again, 'With the completion of this enterprise is coming a great spiritual blessing and I know you will soon hear of showers of refreshing from this field."

Shall we not ever and always pray for the fruitage which is thus expected by our brother?

Seattle, October 19th.

Inland Empire Letter.

By Iorwerth.

The annual meeting of the Men's Club of Westminster church, Spokane, was held on Monday evening, October 14th. A goodly number enjoyed the banquet in the early evening, after which, in addition to a musical program, Rev. C. W. Shelton, Field Secretary of the C. H. M. S. and State Superintendent W. W. Scudder delivered addresses. The Men's Club has among its members some of the strong business and professional men of the city.

The ceremony connected with the laying of the corner-stone of Pilgrim church, Spokane, took place on the 16th. Addresses were made by Rev. Dr. Wallace of the Westminster church, Rev. Edwards, a former pastor, Rev. M. E. Dunn, U. P. representing the Preachers' Association, and the pastor, Rev. T. W. Walters.

Revs. Gale, McGinnis and McConaughy participated. The new building has already been enclosed and is imposing in appearance, and will be the best suburban church building in the city. It will have a seating capacity of 600, including the Sunday-school rooms. The building will cost unfurnished $6,000. It will be the best equipped church edifice in the State for the money and much credit is due the architects, Vincent and Russel, members of the Westminster church, who have donated the plans and also the superintending of the work. It will be ready for dedication no later than the first of December.

The church at Newport, Idaho, although having been in use for some time, was dedicated October 15th. Dr. Wallace of Spokane preached the sermon, and Superintendent Scudder participated. Field Secretary C. W. Shelton visited Newport but was not able to remain for the evening service. The building is already almost too small for the congregations and under the ministry of the new pastor, Rev. Albert E. Bradstreet, will probably need enlargement in the near future.

This seems to be a building period in this region. The German church of Odessa has recently dedicated a building costing $1,500. The pastor is Rev. H. W. Schwerbenlan. Odessa is a new, growing town in Adams county on the Great Northern railroad, about twenty miles north of Ritzville. Rev. F. E. Whitham testifies that it grows like a mushroom and that a Congregational church should be instituted for the benefit of the English-speaking people at the earliest possible season. The same is true of Lynn. The new, finely equipped building of the Ritzville church is nearing completion. Parson Whitham pronounces the nine-room parsonage the best in the State. The changing of the old church building into a parsonage cost $1,600. The new church building is probably the best in the State outside of the larger metropolitan ones. The size of it is ninety one by fifty-six, and the Sunday-school addition of twenty-eight by fifty, consisting of six separate class-rooms. All the rooms can be opened into the main auditorium, making a seating capacity for seven hundred people. Rev. F. C. Whitham has infused new life into the church at Ritzville and gained the confidence and respect of the whole community. The people have contributed $4,000 toward the new building and with the aid expected from the Congregational Church Building Society, it will be dedicated free of debt.

Pursuant to letters missive sent by the church of Colville, a Congregational council convened at said place October 17th, to ordain and install Mr. J. M. Williams to the work of the gospel ministry. Rev. W. W. Scudder was made moderator, and Rev. Wm. Monroe Scribe. The charge was given by Mr. Monroe and the ordaining prayer by Supt. Scudder.

October 18th.

The Washington State Association at North Yakima, October 10th, indorsed the holding of the next Pacific Coast Congress in Seattle during the summer of 1902. Rev. J. T. Nichols of Seattle is chairman of a committee to nominate Committee of Arrangements, and has already begun agitating the matter among Seattle churches and ministers.

The Home.

Peace Within.

REV. E. H. BICKERSTETH.

Peace, perfect peace,
In this dark world of sin?
The blood of Jesus whispers,
Peace within.

Peace, perfect peace,
By thronging duties pressed?
To do the will of Jesus—
This is rest.

Peace, perfect peace,
With loved ones far away?
In Jesus' keeping we are
Safe, and they.

Peace, perfect peace,
Our future all unknown?
Jesus we know, and he is
On the throne.

Peace, perfect peace,
Death shadowing us and ours?
Jesus has vanquished death and
All his powers.

It is enough,
Earth's struggles soon shall cease,
And Jesus call us to heaven's
Perfect peace.

Our Last Cannibal Tribe.

It may not be generally known that cannibalism was once prevalent over large areas of the American continent. Such was the case, however, and, in fact, the very word "cannibal" is but another form of Caniba or Cariba, the proper name of the Carib Indians, the dreaded scourge of the Antilles three centuries ago, among whom the Spaniards, on first landing, found human limbs hung up to dry in the sun for food. Many of the tribes of South America were cannibals, and some of the unconquered savages in the dark forests of the upper Amazon still feast upon human flesh. The practice existed also in Central America and Mexico, as readers of Prescott are well aware, but rather as a sacrifice to the god of war than from any depraved taste for such food. As a war ceremony it was found also among nearly all the tribes of the eastern United States and Canada.

The Miamis had a cannibal society, whose members were under obligation to eat any captives delivered to them for that purpose; and the Kiowas, with whom I lived for some time, had only a few years ago a secret brotherhood, each member of which was pledged to eat the first enemy killed by him in battle. The old war chief in whose family I stayed was one of this society.

All the tribes of the Texas coast and back country were reputed cannibals, and with good reason. One of these was the Attakapa, from whom the Louisiana parish gets its name, which signifies "man-eaters." Another was the Karankawa tribe, on Matagorda Bay, with whom French captives from La Salle's expedition witnessed many a barbarous feast. In 1760 the priests of the old San Antonio mission drew up a catechism for the use of their Indian converts, and among the questions to be asked in confession the first one was, "Have you eaten human flesh?"

But the worst cannibals of all were the Tonkawas, who lived about San Antonio, just back from the coast. To all the other tribes, even to the present day, they are known simply as "the Man-eaters." They were strong, athletic men, brave fighters, good hunters, and inveterate rovers. Unlike other tribes of that region, they planted nothing, having a tradition that their first ancestor was a wolf, and that they must always be like him, shifting about from place to place, and getting their living by hunting. They had a pantomime dance in which the performers, disguised as wolves, scratched a man out of the ground, where he had previously been concealed in the loose earth, gave him a bow and arrows, and then recited to him the tradition, ending with an injunction to be a wolf always. Other Indians would make no terms with them, and the Tonkawas were an outlawed tribe among all their red brethren, with every man's hand against them. They retaliated by acting as scouts and guides to the whites in their expeditions against the hostile tribes.

When the Texan missions were established, in the early part of the eighteenth century, and the good Franciscans began the heavy task of transforming wandering savages into industrious Christian subjects of the king, we find some bands of Tonkawas among the score of tribes gathered into San Antonio, San Jose, and the old historic Alamo. It is probable that only a few were thus brought under restraint, for the love of the old life was strong in their hearts, and long before the missions were abolished, in 1812, we find the Tonkawas again roving over half of Texas.—James Mooney, in Harper's Magazine for September.

Characteristics of Longevity.

Long life is not an accident. It is not even an inheritance, for the inheritance of physical vitality sufficient to make a centenarian may be dissipated away in twenty years of riotous living. The scion of a long-lived race may die early, as he often has, of debility or wasting disease induced by unhygienic living. On the other hand, a small stock of vital force husbanded carefully may often prolong life to a healthy and efficient old age.

A careful examination will show that certain physical characteristics are usually associated with longevity. Perhaps the most noticeable is carriage. Ninety-nine out of a hundred people have curvature of the spine; the octogenarian is the hundredth man. His spine is a straight spine, his head erect, his chest broad and deep. This means that the vital organs are properly supported by the attachments provided by nature, and that they do not rest upon and crowd each other. The heart, lungs, stomach, liver and kidneys are thus enabled to do their work unimpeded, and their activity in providing food for the tissues and in removing waste matter—which is the prime cause of disease—is a potent factor in longevity. A large trunk, with legs short in proportion, a straight spine and an erect carriage are among the most obvious characteristics of those who attain great age.

Another characteristic, less evident to the untrained observer, but equally important, is the habit of slow, deep respiration. The oxygen is the only real food, for only the matter oxidized in the system becomes tissue. Deep, full breathing means an immensely increased amount of oxygen ingested, and an equally augmented quantity of poisonous matter eliminated by the lungs. Mental quietude is essential to proper breathing. The excited man—the emotional individual—who suffocates with joy, palpitates with enthusiasm, chokes with rage, gasps with astonishment, sighs from the intensity of his attachments—the emotional individual by every inequality in his respiration abbreviates his life.

Another physical characteristic of longevity, most important of all, and seldom or never noticed, is ease and repose of movement. The old person—the hale, vigorous, healthy old man—moves easily, lightly, silently. He has always moved that way. That's the reason he is here now.

Switched Off.

"I wuz down to the railroad today," said Uncle Zeph, "'nd I couldn't help noticin' the engines that wuz switched off on the sidin's. Some of them wuz powerful ones, with steam up, 'nd frettin' ez if they felt they wuz wastin' precious energy; 'nd when they got off the switch, 'nd out on the main line, with a long run to make, 'nd the cars hitched behind 'em, how they did stretch out and go, 'nd how much better 'nd more nateral they did look. That's what an engine is made fer—to do its work, not to stand fumin' away on a switch.

"Seems to me, thinkin' about it sence, that some folks—Christian folks, too—is like engines cooped up on switches. They've got shunted off the main track, somehow, 'nd there they stand 'nd fuss 'nd fret. They're drawin' no cars, 'nd nowhere to draw 'em to if they had 'em coupled on. The more steam they get up the more onhappy they are. What they need, what they were made fer, is the main track—two long lines of shinin' rails, 'nd a good load hitched on, 'nd then—forward! But they don't see 'nd won't see; 'nd by 'nd by the fire goes out 'nd the steam fails, 'nd the engine stands there, cold 'nd plumb useless, on the switch—'nd a pity it is to see it, when it might be rejoicin' on its way acrost the land.

"I've been off the main track onct 'nd onto a switch myself, 'nd it ain't no place fer anybody. I got mad at the minister, 'nd huffy at the rest 'cause they wouldn't jine the quarrel, 'nd I stayed on that switch fer more time than I like to think about. It wuz a good many years ago, 'nd I tell you, I've stuck to the main track sense like grim death. Nothin' ain't goin' to switch me off ag'in if I kin help it. Satan's a smart switchman, but he can't fool me twicet into lettin' him shunt me off!" and Uncle Zeph shook his gray head, with firm determination in his eye.

The Size of the Rock.

"I had ploughed round a rock in my field for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it.

"But today, when I began to plow for the corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it and find out its size once for all; and it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our trouble squarely in the face.

Imagine the farmer plowing round that rock for five years, praying all the while, "O Lord, remove that rock," when he didn't know whether it was a big rock or a little flat stone.

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when, if we would face the trouble, and call it by its name, one-half of its terror would be gone.—The Christian Budget.

Voltaire and Gibbon.

Voltaire said, "In twenty years Christianity will be no more. My single hand shall destroy the edifice it took twelve apostles to rear." Some years after his death, his very printing press was employed in printing New Testaments, and thus spreading abroad the gospel.—Gibbon, "with solemn sneer," devoted his gorgeous history to sarcasms upon Christ and his followers; his estate is now in the hands of one who devotes large sums to the propagation of the very truth Gibbon labored to sap.

Little Jack prays every night for all the different members of his family. His father had been away once on a short journey, and that night Jack was praying for him as usual. "Bless papa and take care of him," he was saying, when suddenly he raised his head and listened. "Never mind about it now, Lord," ended the little fellow, "'cos I hear him down in the hall."

The sight of our sins in their own colors would drive us to distraction if we had not at the same time some sight of a Savior.—Henry.

The Skill of the Cook

Is demonstrated to the family through the medium of the food she serves. Those cooks show the greatest skill in making delicious and wholesome hot-breads, cake and biscuit who use the Royal Baking Powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

A SNARE OF THE DEVIL.

Some good Christians make a mistake in allowing themselves to become alienated from the church by what may appear to them good and sufficient causes. One zealous brother, of whom we have recently heard, became deeply interested in entire sanctification, and not finding his pastor equally zealous and pronounced in the same doctrine and experience, he gradually ceased to attend the means of grace. Thinking that the services were not edifying or profitable to him in his higher experiences, he turned aside to special meetings for the promotion of holiness which were being conducted in the neighborhood. After a few months he discovered his error and returned to the church, but he had unintentionally wrought an evil by absenting himself from the services which he was not able to cure by retracing his steps.

When attending the church regularly his children accompanied him, but when he ceased to attend they did likewise. They did not follow him to the holiness meetings, but forsook the church altogether, and spent their Sabbaths in other places. When the father returned to the church one son could not be induced to return with him. The father made a frank confession that his course had been wrong, and although he said he had not lost his religion he feared he had lost his son. That son not only neglected the house of God, but habitually went out from home at nights, his father knew not where, but had reason to believe that he spent his evenings in places of wickedness. The regret of the father was sincere and deep, but the mischief could not be undone.

Stillness of mind. What meaning in these words! Be still. Yes, this is the first step to knowing anything of God. While engaged in the stir and struggle of daily business—the sounds of the wharf, the street and the workshop in the ear—how hard to think of anything beyond. * * * But in the calm and silent soul, when the passions are hushed and this superficial disturbance of the soul is stilled, the great truths of heaven are reflected there. —E. Peabody.

Make sure of this one thing if you are not sure of anything else. It is better that you fail in health or in business, it is better that you go to some asylum, it is better for you to go to heaven from some poor-house or some mad-house, than to go to hell in a gilded chariot. Make sure that your name is written in heaven; then you will have something worth rejoicing over.

It is good to acquaint our children with the works of God, with the praises of his prophets. Little do we know how they may improve this knowledge, and whither they may carry it; perhaps the remotest nations may light their candle at their coal.—Bishop Hall.

STUDY THE BIBLE.

Some one has said: "The Bible is more celebrated than known." Many of our adult church members are never seen in the Sunday-school Let us encourage Bible study in every possible way. Who can tell what results may be had through the quickening influences of the Holy Spirit?

Being happy is a small matter. It is not worth striving for as an attainment. It is below a true man's aim to make happiness a desire of his life. Joy is quite another thing from happiness. Every child of God ought to prize joy and strive for it. Happiness is a result of mere happenings. Joy grows out of one's relations with God, and therefore it is a duty for a man to rejoice in view of what God is, and of what God gives. Never count happiness a worthy object of your desire. You would be less than a true man if you did.—Sunday-school Times.

In the Plymouth congregation there was at one time a woman who was a thorn in the flesh. She had a harsh voice and a stiff manner of speaking. Her long-drawn-out, dull discourses wearied the congregation. But Mr. Becher was patient. At last he, too, reached the limit of endurance, and one evening when she sat down, after talking nearly half an hour, he arose, and in his deep tones said slowly, "Nevertheless, I still believe in women speaking in meeting." She spoke no more.—March Ladies' Home Journal.

"He that does not thirst after the best things on the table of the Lord, is not worthy even of the crumbs. He that can attain the highest state in the kingdom of heaven and does not desire it, is also unworthy of the lowest."—Sel.

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"I will send my prayers in my wagon," answered a farmer, who was asked to pray for a poor widow.

"It is time my sympathies oozed out through my finger tips," thought a young girl who had been feeling sorry for an overworked mother.

"I must spell my pity with my purse," decided a man whose heart had been touched at the need of the heathen.

"My sociability needs to be mounted on shoe leather," concluded a well-meaning but home-tied church member, as she thought of her duties toward some new-comers.

"I will try to coax my heart into the palm of my hand," the usher whispered to himself, as he was about to reach out for a perfunctory handshake with a stranger.

"O Love, come sit on my lips while I speak to that careless one," invoked one whose good intentions had a fashion of hiding in the heart. —The Christian Endeavor World.

We are always heard, but not always in the way we desire, so far as our earthly life is concerned. But when we ask of God a new and understanding heart, we are asking that which he is pledged to grant, for it is written: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not."—Pressence.

Too many Christian soldiers are of a retiring disposition.

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